LADENSIVM
ΑΥΤΟΚΑΤΑΚΡΙΣΙΣ,

THE CANTERBVRIANS
SELF-CONVICTION.

OR

h-6-33

An evident demonstration of the avowed *Arminianisme, Poperie, and tyrannie of that Faction, by their owne confessions.*

With a Post-script to the Personate Jesuite *Lysimachus Nicanor*, a prime Canterburian.

BIBL CANT. ACAD.

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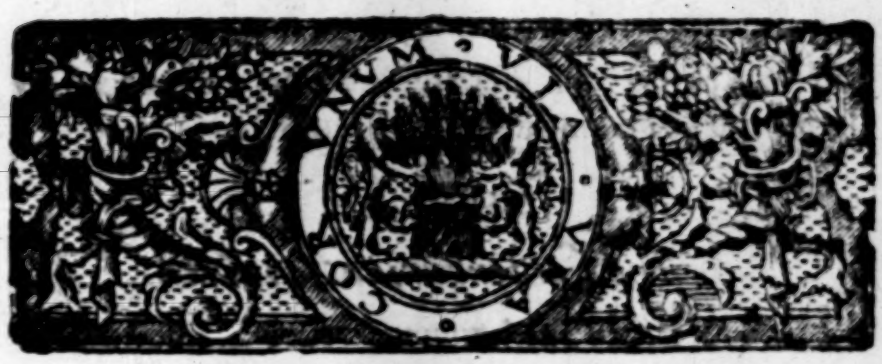

Summa Capitum.

THE Preface ſhoweth the unreaſonableneſſe of this new warre: That we have committed nothing againſt the late pacification: That compaſſion, hope, and all reaſon call now for peace at home; that at laſt we may get ſome order of our enemies abroad: That the *Canterburian* faction deſerves not ſo well of *England*, that armes in their favour ought to be taken againſt *Scotland*: VVe offer to inſtruct their inſupportable crimes by their owne writs: If armes be needleſly taken in ſo evill a cauſe, they cannot but end in an untimous repentance: In this nicke of time very poore wits without preſumption may venture to, ſpeake even to Parliaments: The obſtinate ſilence of the *Engliſh Divines* is prodigious.

CHAP. I.

The delineation of the vvhole ſubſequent Treatiſe.

OUR Adverſaries decline to anſwer our firſt and chiefe challenge: The ſcope of this writt: All our plea is but one cleare ſyllogiſme, the Major whereof is the ſentence of our Iudge, the Minor, the confeſſion

of our partie, the concluſion a cleare and neceſſary conſequence from theſe two premiſſes.

CHAP. II.

The Canterburians avowed Arminianiſme.

ARminianiſme, is a great & dangerous innovation of our Religion. King *Iames* his judgment thereof; The great increaſe of *Arminianiſme* in *Scotland*, by *Canterburies* meanes. King *Charles* his name ſtolne by *Canterburie*, to the defence of *Arminianiſme*. The *Iriſh* Church infected with *Arminianiſme* by *Canterburie*. The *Canterburians* in England teach the firſt & ſecond article of *Arminius*. Why King *Iames* ſtiled *Arminians* Atheiſts: They teach the third & fourth article; alſo the fifth. The *Arminians* in England advanced: Their oppoſites diſgraced and perſecuted. *Canterburie* and his fellowes contrary to the Kings Proclamation, goe on boldly to print, let be to preach *Arminian* tenets. A demonſtration of *Canterburies Arminianiſme* in the higheſt degree. They make *Arminianiſme* conſonant to the articles of England, and ſo not contrary to the Proclamation.

CHAP. III.

The Canterburians profeſſed affection towards the Pope & Poperie in groſſe.

ONce they were ſuſpected of Lutheraniſme, but at laſt Poperie was found their marke: To make way for their deſignes, they cry down the Popes *Antichriſtianiſme*, they are content to have the Popes authoritie

thoritie set up againe in England. Their minde to the Cardinalat: They affect much to be joyned with the Church of Rome as shee stands.

CHAP. IV.

The Canterburians Ioyne vvith Roma in her grossest Idolatrie.

IN the middes of their denyalls, yet they avow their giving of religious adoration, to the very stock or stone of the altar; As much adoration of the Elements they grant as the Papists require; In the matter of Images their full agreement with *Rome*. About relicts they agree with Papists; They come neere to the invocation of Saints.

CHAP. V.

The Canterburians avovv their embracing of the Popish heresies and grossest errours.

THey joyne with *Rome* in setting up traditions in prejudice of Scripture; In the doctrine of faith, Justification, fulfilling of the Law, merit, they are fully Popish; In the doctrine of the Sacraments behold their Poperie; They are for the reerection of Monasteries, and placing of Monkes and Nunnes therein as of old; How neere they approach to Purgatory and prayer for the dead.

CHAP. VI.

Anent their Superstitions.

FEW of all *Romes* superstitions are against their stomack; They embrace the grosseſt not onely of their privat, but also of their publick superstitions.

CHAP.

CHAP. II.

The Canterburians embrace the Masse it selfe.

THey cry down so farre as they can all preaching. They approve the Masse, both for word & matter. The Scotish Leiturgie is much worse then English; Many alterations into the Scotish, specially about the offertorie, the consecration, the sacrifice, the Communion.

CHAP. ULT.

The Canterburians maximes of tyranny:

THE tyrannous usurpation of the *Canterburians*, are as many and heavie as these of the Romish Clergie: King *Charles* hates all tyrannie: The *Canterburians* flatter him in much more power then ever he will take: They enable the Prince without advice of the church, to doe in all Ecclesiasticall affaires what he thinks meet: They give to the King power to doe in the State what ever he will without the advice of his Parliament: In no imaginable case they will have the greatest tyrants resisted: What they give to Kings, is not for any respect they have to Majestie, but for their own ambitious & covetous ends.

The Chiefe vvitnesses vvhich in the follovving action are brought in to depone.

WIlliam Laud *Arch-bishop of* Canterburie *in his speech before the* Starre-chamber, *in his relation of his Conference with Iesuite* Fisher, *as it was the last*

laſt yeare amplified and reprinted by the Kings direction: In Andrewes opuſcula poſthuma *ſet out by him, and dedicated to the King.*

B. VVbyte *of* Eli, *in his treatiſe upon the Sabbath, and his anſwer to the lawleſſe Dialogue.*

B. Montagu *of* Chicheſter, *in his anſwer to the gagger, in his appeale, in his* antidiatribæ, *in his* apparatus, *in his* origenes.

B. Hall *of* Exeter, *in his ould Religion ſet out with his owne apologie, and the apologies of his Friends M.* Chomley, *and M.* Butterfield: *In his remedie of profaneſſe.*

Peter Heylen *Chaplan in ordinary in his anſwer to* Burton *ſet out, as he ſayes, by the command of authoritie as a full and onely Reply to bee expected, againſt all the exceptions which commonly are taken at my Lord of* Canterburie *his actions, in his antidotum* Lincolinenſe *ſubſcribed by* Canterburies *Chaplane.*

D. Pottar, *Chaplan in ordinary, in his charitie miſtaken, as he prints, at the command of authoritie.*

D. Laurence, *Chaplan in ordinary, in his Sermon preached before the King, and printed at the command of authoritie.*

D. Pocklingtoune, *in his Sunday no Sabbath, in his* Altare Chriſtianum, *both ſubſcribed by* Canterburies *Chaplane.*

Chriſtopher Dow, *in his anſwer to* Burtoune, *ſubſcribed by* Canterburies *Chaplane.*

Couzine *in his devotions, the fourth Edition, ſubſcribed by the B. of* London, *my Lord high Treaſuror his owne hand.*

Chou.

Chounæus *in his Collectiones Theologicæ; dedicated to my Lord of* Canterburie, *and subscribed by his Chaplane.*

Shelfoord *in his five pious Sermons, printed at* Cambridge, *by the direction of the* Vice-Chanceler D. Beel, *set out with a number of Epigrames Latine and English, by diverse of the Universitie fellowes, defended yet still by* Heylene, *and* Dow, *in their bookes which* Canterbury *hath approven.*

Antonie Stafford, *in his female glory, printed at* London, *and notwithstanding of all the challenges, made against it, yet still defended by* Heylene *and* Dow *in their approven writs.*

William Wats *in his Sermons of apostolicall mortification.*

Giles Widowes *in his Schismaticall Puritan.*

Edward Boughen *in his sermons of order and decencie.*

Mr. Sp. *of Queenes Colledge in* Cambridge, *in his sermon of Confession.*

Samuel Hoards *in his sermon at the metropolecall visitation.*

Mr. Tedders *in his sermon at the visitation of the B. of* Norwitch, *all subscribed by the hands of my L. of* Canterburies *Chaplane,* Bray, Oliver Baker, *or some others.*

THE

THE PREFACE.

BVT is fallen out much beſide our expectation, that the ſtorme of warre ſhould now againe begin to blow, when we did eſteem that the mercy of GOD and juſtice of our Prince had ſetled our Land in a firme peace for many generations, at leaſt for many daies & ever, while ſome appearance of provocation ſhould have ariſen from us, for the kindling of the wrath of our enraged enemies, whoſe furie, though we know well, not to be quite extinguiſhed, yet we did ſurely think it would not breake forth in haſte in any publick and open flame, til ſome new matter had been furniſhed, or ſome probable colour of a new quarrell could have beene aſſeadged againſt us.

Wee did expect nothing leſſe then warre.

When we have ſcattered that cloud of calumnies, which by their tongues and pens they had ſpread abroad of our rebellion, & many other odious crimes, when by our frequent ſupplications, informations, remonſtrances, declarations, and other writs, wee have cleared abundantly the juſtice of our cauſe, the innocencie of our proceedings to all the ingenuous minde of the Yle, and to ſo many of our neighbour nations, as have beene deſirous to cognoſce of our affaires, when our gracious and juſt Prince, in the very heat of his wrath, raiſed alone by their mis-informations, even while armes were in his hand, hath beene

We have committed nothing that can bee pretended with any goodly colour for the breach of the late pacification.

moved with the unanimous consent of all his English Counsell of all his Commanders, and whole armie, to acknowledge us good and loyall Subjects; And after a full hearing of our cause in his Campe, to professe his satisfaction, to pronounce us free of those crimes which before were falsely blazed of us, to send us all home in peace, with the tokens of his favour, with the heartie embracement of that armie, which came against us for our ruine: When we in a generall Assembly of our Church, with the knowledge and full consent of his Majesties high Commissioner & whole Counsell have justified our opposition to the innovation of our Religion and Lawes by the Prelates, our excommunication of them therefore, the renewing of our Covenant, and all the rest of our Ecclesiastical proceedings, when our States in Parliament were going on in a sweet harmonie, to confirme the weaknesses, & set right the disorders of our Estate, & that no farther then clear equitie, reason, law, yea the very words of the pacificatorie Edict did permit, whē our whole people were minding nothing but quietnesse, having cast their neckes under the feet of our reconciled king, put all their Castles & Canons in his hand, without any securitie, but the royall Word, and received heartily all those fugitives, who had taken armes in the Prelates cause against their Countrie, having no other minde but to sit down with joy, & goe about our own long neglected businesse; praising God and blessing the *King*. The martiall mindes among us, panting for languor to be imployed over sea, for the honour of the Crowne; in spending their bloud against the insolent enemies of his Majesties house: While these are our only thoughts; It was more then

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marveilous to us, that firſt the dumbe and obſcure whiſperings, and at once the loud blaſts, the open threats of a new more terrible and cruell warre then before ſhould come to our eares, that our Caſtles ſhould be filled with ſtrãgers, be provided with extra ordinarie victuals and munition, as againſt a preſent aſſault, or long ſiege: Many of our Nobles tempted to leave our cauſe; numbers of aſſayes made to breake the unitie of all our Eſtates; and at laſt our Parliament commanded to ariſe, the Commiſſioners thereof, after a long and weariſome journey to Court, for the clearing of ſome ſurmiſed miſtakes about moods and formes of proceedings, refuſed preſence; a Parliament in England indicted (as the rumour goeth) to perſwade that Nation, our deareſt neighbours, with whom our cauſe is common, to imploy their meanes and armes againſt us, that ſo our old nationall and immortall warres may be renewed to make ſport to Prelates, & a bridge for the *Spainyard* or *French* to come over Sea, and ſit downe maſters of the whole Yle, when both Nations by mutuall wounds are diſabled for defence againſt the force of an enemie, ſo potent as either *France* or *Spaine* are this day of themſelves without the aſſiſtance which too like ſhall bee made them by the Papiſts of the Yle, and many more, who will not faile to joyne for their owne ends with any apparent victory.

Wee admire how it is poſſible that inteſtine armes without any neceſſity ſhould be takē up at this ſeaſon, when all the Forces the whole Yle can ſpare, are moſt earneſtly called for, by the teares of his Ma. only ſiſter, by the bloud & long deſolation of her moſt miſerable Subjects, by the captivitie and baniſhment of all her hopefull Children, Prince *Charles*, lying dayly under

Compaſſion hope, and all reaſon call now for peace at home, that at laſt we may gett ſome order of our enemies abroad.

the hazard of the *French* hang man at *Paris*, & Prince *Robert* of the *Austrian* at *Vienne*, the reſt of that royall bloud, lying ſo many yeares with their Mother, baniſhed in a ſtrange Countrie: Pietie would command us to put up all our homeward quarrels, though they were both great and manie, let be to forge any, where none reall can be found; Yea, hope would allure us to try now, if ever, our Armes on thoſe ſpitefull Nations, the hereditary enemies of our Religion and of our Yle, when God hath made them contemptible by the cleare ſucceſſe hee giveth dayly to every one that riſeth againſt them: *Banier* with a wing of the *Swedish* Armie, dwelling in ſpite of the Emperour all this yeare in the heart of his Countries, a part of *Weymers* forces with a litle help frõ *France* triumphing on the *Rhene*, for all that *Baviere*, *Culen*, the *Emperour*, or *Spainiard* can doe againſt them: That very great and ſtrong *Armado* all utterly cruſhed in our eyes by the *Hollanders* alone, without the aſſiſtance of any. The very *French*, not the beſt ſea men, having lately beaten oftener then once the *Spaniſh* navies in the *Mediterrian*. Shall we alone ſit ſtill for ever? ſhal we ſend alwayes nought but baſe contemptible & derided Supplications to theſe intractable Princes? ſhall we feed our ſelves ſtill with their ſcornfull promiſes, which ſo oft wee have found to our great diſgrace moſt falſe? yea, rather then to beate them, by that aboundance of power which we have, if God will give us an heart to imploy it, rather then to pull downe thoſe tyrants, who have ſhed rivers of Proteſtants bloud, who hath lõg tred on the perſons of our neareſt friends, and in them, on our honour; Is it now meet we ſhould chooſe to goe kill one another alone for the

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bearing up of Prelates tailes, and that of Prelates as unworthie of reſpect as any that ever wore a Mytre. Let our kindred, let our friends, let all the Proteſtant churches periſh, let our own lives & eſtates run never ſo evident an hazard, yet the Prelates pride muſt be borne up, their furious deſire of revenge muſt be ſatiate; all their *Mandamus* in theſe dominions muſt be execute with greater ſeveritie and rigour then thoſe of their brethren are this day in *Italy* or *Spaine*, or thoſe of their grand-father at *Rome*.

The Canterburian faction deſerveth not ſo well of England that armes in their favour ought to be taken againſt Scotland.

To us ſurely it is a ſtrange *Paradox*, that a Parliement of England, ſo wiſe, grave, equitable a Court, as in all bygone times it hath ever proven, ſhould bee thought in danger at any time, let be now to be induced by any allurement, by any terrour, to ſubmitt themſelves as Varlets and Pages to the execution of the luſts, the furies and outragious counſels of *Canturberrie* and his dependars, for they know much better then we, that the maine greevances both of their Church and State, have no other originall, no other fountaine on earth but thoſe men. Who other but they have keept our moſt gracous Prince at a diſtance from the Countrie almoſt ever ſince he came to the Crowne? For whoſe cauſe have Parliaments theſe many yeares beene hindred to meet, and when they haue met, beene quickly railed, to the unſpeakable grief and prejudice of the whole land, and of all our friends abroad. By whoſe connivence is it that the idolatrous Chappels of both the Queenes in the moſt conſpicuous places of the Court are ſo gorgeous and much frequented? Whoſe tollerance is it that at *London* three Maſſe-prieſts are to bee found for one Miniſter, that three hundreth of them reſide in the

citie in ordinat, and six thousand at least in the countrie. If yee trust the Jesuites Catalogue to *Rome*? Whence comes their immunitie from the Lawes, who have sett up Cloysters for Monks & Nuns, let bee houses for open Masses in divers cities of the *Kings* dominions? Why is our correspondence with the *Pope* no more secret, but our Agents avowedly sent to *Rome*, & his *Holinesse Nuntios* received here in state, and that such ones as in publick writs have lately defamed with unspeakable reproaches the person and birth of that most sacred Queene *Elizabeth*. Such actions, or at least long permission of such abominations doe they flow from any other but his Grace, the head & heart of the Cabbine Counsell. Did any other but hee & his creatures, his legs and armes hinder alwaies our effectual alliance with the *Sweeds* & *French*, when their armies did most flourish in *Germanie* for the relief of the oppressed Churches. Why was that poore Prince the king of *Bohems* to his dying day keept from any considerable help from *Britaine*? How was these young Princes the other yeare permitted to take the fields with so small forces, that a very meane power of a silly commander beat them both, tooke the one captive, and put the other in his flight to an evident hazard of his life. Who moved that innocent Prince after his escape to take so strange a counsell as the world now speake off, and when he was engadged, who did betray both his purpose and person to the French king, could any without the Cabbine understand the convey of such matters, and within that Cabbine does any come without his Graces permission? Is not that man the evident author of all the Scotish broyles? Are not his Letters extant, his

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holy hands interlynings of the Scotiſh ſervice to bee ſeene, his other writtes alſo are in our hands, making manifeſt that the beginning and continuance of that curſed worke hath no ſpring without his braine.

When the *King* himſelfe after ripe advertiſement and all about him both *Engliſh* and *Scots* had returned in peace, who incontinent did change the face of the Court, and revive that fire, which in the heart of the Prince and all his good Subjects was once cloſſe dead.

That a Parliament of England will not onely let ſuch a man & his complices goe free, but to ſerve his humour, will bee content to ingadge their lives and eſtates for the overthrow & inſlaving of us their beſt neighbours, that over our carkaſes a path way may be made for Biſhops now, and at once for the *Pope* and *Spaniard*, ſo red on the neck both of their bodies and ſouls, we can not beleeve. Yet if any ſuch things ſhould be propounded (for what dare not effronted impudence attempt) we would require that ſage Senat before they paſſe any bloudy ſentence of war againſt us, to conſider a little the quality of that party for whoſe cauſe they take arms, we offer to inſtruct to the ful ſatisfaction of the whole world of free & imprejudicat mindes, not by flying reports, not by probable likelihoods, not by the ſentences of the graveſt & moſt ſolemne judicatories of this land, our two laſt generall *aſſemblies* & late *parliam:* who at far greater length & with more mature adviſement did cognoſce of thoſe cauſes then ever any *aſſembly* or *parlia:* among us ſince the firſt foundation of our Church & kingdom did reſolve upon any matter whatſoever; All thoſe means of probation we ſhall ſet aſide and take us alone to the mouth

Wee offer to inſtruct by the writs of our partie their unſupportable crimes.

mouth of our very adverſaries. If by their own teſti-monie we make it evident that beſide bookes, ceremonies, and Biſhops which make the proper & particular quarrel of this nationall Kirk againſt them, they are guilty of groſſe *Arminianiſme*, plaine popery, and of ſetting up of barbarous tyrannie, which is the common quarrell of the Kirk of England of all the reformed Kirks, and of all men who delite not to live & dye in the fetters of ſlavery. If we demonſtrate, not ſo much by their preachings and practiſes amongſt us, as by their maximes, printed with priviledge among your ſelvs, which to this day, though oft preſſed thereto, they have never recanted. If wee ſhew that yet ſtill they ſtifly avow all the articles of *Arminius*, a number of the groſſeſt abominations of popery, ſpecially the authoritie of the Sea of *Rome*, that they urge concluſiõs that will force you without any reluctance, ſo much as by a verball proteſtation, not onely to give way unto any iniquitie whatſoever, either in Kirk or State whereto they can get ſtollen the pretext of the kings name, but alſo to lay down your neck under the yoke of the king of Spaine, if once he had any ſitting in this Yle, without any further reſiſtance, though in your Church by force that Tyrant ſhould ſet up the latine Maſſe in place of the Bible, and in your State, for your *Magna-Charta* and acts of Parliament, the Lawes of Caſtile, though in your eyes he ſhould deſtroy the whole race of the royall familie, though the remainder of the Nobilitie and Gentrie in the Land ſhould be ſent over by him, ſome to worke in fetters in his Mines of *Peru*, others in chayns to row all their dayes in his gallayes in the *Mediterrane*, for all theſe or any other imaginable acts of tyrannie that could

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escape the wicked head of any mad *Nero*, of any monstrous *Caligula*; these men doe openly take upon them to perswade that no kinde of resistance for defence can bee made by the whole States of a Land, though sitting in Parliament, with a most harmonious consent, no more then the Jewes might have done against *Nabuchadnezar*, or the Christians of old against the Pagane Emperours, or the Greeke Church this day against the grand *Signieur* in *Constantinople*, that all our forbeares both *English* and *Scots* in their manifold bickerings against the misleaders of their Prince, against the tyrannizing factions of Court, were ever Traitours and Rebels, and ought to have loosed their head and Lands for their presumption to defend their Liberties, against the intollerable insolencies of a pack of runnigate Villanes for their boldnesse, to fasten the tottering Crowne upon the head of their Kings, all such Services of our Antecessours to King and Countrie, were treacherous insurrections.

If for all these their crimes I make speake before you no other witnesses then our owne tongue, I trust they shall not remaine in your mindes the least shaddow of any scruple, to beleeve my allegations, nor in your wills the least inclination to joyne with the Counsells of so polluted and self-convicted persons.

Armes needlesse taken in so evill a cause, can not but end in an untimeous repentance.

And if to men whose open profession in their printed Bookes, let be secret practises leads to so wicked ends, so farre contrarie to the glorie of God, to the honour and safetie of our King, to the well of us all, whether in Soule, Body, Estate, Children, or any thing that is deare to us, yee would lead

your armes againſt us; we beleeve the Lord of Hoſts, the righteous judge would be oppoſite to you, and make hundreds of your men in ſo evill a cauſe flee before ten of ours. Or, if it were the profound and unſearchable pleaſure of the God of Armies, to make you for a time a ſcourge to beate us, for our manifold tranſgreſſions; yet when ye had obtained all the Prelates intentions, when wee for our others ſins were tred under your feete, wee would for all that hope to die with great comfort and courage, as defenders of the truth of God, of the Liberties and Lawes of our Countrie, of the true, good, and honour of the Crown and Royall Familie; All which as we take it, one of the moſt wicked and unnaturall faction that ever this Iſle did breed, are manifeſtly oppugning; yet certainly, we could not but leave in our Teſtament to you our unjuſt oppreſſors the legacie of an untimous repentance; for when ye have killed thouſands of us, & baniſhed the reſt out of the iſle, when on the back of our departure, your ſweete Foſters the Biſhops have brought the Pope upon you and your Children; or when a *French* & *Spaniſh* invaſion doth threaten you with a ſlaviſh conqueſh; Wil ye not then all, & above all our gracious Prince regrate, that Hee hath beene ſo evill adviſed, as to have put ſo many of his brave Subjects to the cruell ſword, who were very able and moſt willing to have done him noble ſervice againſt theſe forraine uſurpers? Would not at ſuch a time, that is too likely to be at hand, if our Prelates adviſes now be followed, both his Majeſtie, and all of you who ſhall remaine in life, bee moſt earneſt recallers; not onely of your owne Countrie-men, (many thouſands whereof ye know have lately by Epiſcopall tyrannie

sannie beene cast out from their homes, as farre as to the worlds end, among the savadge *Americans*,) but also the reliques of our ruine from their banishment, with as great diligence as in time of *Fergus* the second, the inhabitants of this Land did recall our ancestors, when by the fraud & force of a wicked faction they were the most part killed ; and the rest sent over sea in banishment.

It were better by much, before the remeedilesse stroke be given, to be well advised, then out of time to sigh, when the millions of lost lives, when the happinesse of our true Religion, when the liberties of both the nations, once throwen away by our owne hands, can not againe be recovered.

In this nick of time very poore wittes without presumption may venture to speake to Parliaments.

To the end therefore that such lamentable inconveniences may be eshewed, and your Honours the more animate to deny your power to those, who now possiblie may crave to have it abused against us, without cause, beside numbers of pressing reasons, wherewith I doubt not every wise man amongst you is come well enough instructed by his owne considerations, and which I trust shall be further presented in plentie by these of our Nation, who have ever beene at the head of our affaires, whom God hath still enabled to cleare the justice and necessitie of all our proceedings hitherto, to the mindes of all, save our infatuat adversaries, whom superstition and rage hath blinded. If it might be your Honours pleasure, when all the rest hath ended, I could wish, that even unto me a little audience were given, my zeale to the truth of God, to the peace of this Isle, to the honour of our deare & gracious Soveraigne, imboldneth me to offer even my little myte of information. This

is a period of time, when the obstinate silence of those who are most obliged by their places and guifts to speake, must open the mouth of sundrie, who are not by much so able; verie babes, yea stones must finde a tongue, when Pharisees deny their testimonie to *Christ*: Dumbe men will gett words when a Father, when a *King*, let be a whole *Kingdome*, by the wickednesse of a few is putt in extreame perrill of ruine; An Asse will finde language when the devouring Sword of an Angell is drawne against the Master; Nothing more common then the speaches of very Oxen, before any calamity of the Common-wealth; The claiking of Geese did at a time preserve the Capitoll; *Amicla* was lost by too much silence; The neglect of the voice of a Damosell, the contempt of Cassandraes warning, the casting of her in bands, for her true but unpleasant Speach, did bring the *Troyane* Horse within the walls, and with it the quick ruine both of the Cittie and Kingdome.

An offer deserving a little audience.

I hope then that the greatnesse of my undertaking may purchase mee a little audience; For I offer to make you all see with your own eyes, and heare with your owne eares the *Canterburians* to declare by their owne tongues, and write downe under their owne hands their cleare mindes, to bring into our Church *Arminianisme*, and compleet Poperie, and in our State a slaverie no lesse then *Turkish*.

If ye finde that I prove my offer, I trust I may bee confident of your wisedomes, that though *Cicero* himselfe, & with him *Demosthenes* as a second, & *Orpheus* with the enchantments of his tongue and harp, as a third marrow, should come to perswade, yet that

none

none of you shall ever be moved by all their oratorie, to espouse the quarrels of so unhappie men.

If I faile in my faire undertaking, let me be condemned of temeritie, and no houre of your leasure be ever againe imployed, in taking notice of any more of my complaints; But till my vanity be found, I wil expect assuredly from your Honours one hearing, if it were but to waken many an able wit, & nimble pen, in that your venerable House of Convocation; Numbers there, if they would speake their knowledge, could tell other tales then ever I heard in an out-corner of the Isle, far from the secrets of State, and all possibilitie of intelligence, how many affaires in the world doe goe.

The silence of the English Divines is prodigious.

It is one of the wonders of the world, how many of the English Divines can at this time be so dumbe, who could well, if they pleased, paint out before your eyes with a Sun-beame all the crimes I speake off in that head & members.

It is strange that the pilloring of some few, that the slitting of *Bastwickes* and *Burtowns* nose, the burning of *Prinnes* cheeke, the cutting of *Lightowns* eares, the scourging of *Lilburne* through the cittie, the close keeping of *Lincolne*, and the murthering of others by famine, cold, vermine, stinke, and other miseries in the caves and vaults of the Bishops houses of inquisition, should binde up the mouths of all the rest of the Learned. England wont not in the dayes of hottest persecution, in the very *Marian* times, to bee so scant of faithfull witnesses to the truth of Christ, wee can not now conjecture what is become of that Zeale to the true Religion, which wee are perswaded lyes in the heart of many

many thousands in that gracious kirk; we trust indeed that this long lurking, and too too long silence of the Saints there, shall breake out at once in some hundreths of trumpets and lampes, shining and shouting, to the joy of all reformed Churches, against the camp of these enemies to God, and the King; that quickly it may be so, behold I here first upon all hazards doe breake my pitcher, doe hold out my Lampe, and blow my trumpet before the Commissioners of the whole Kingdom, offering to convince that prevalent faction by their owne mouth, of *Arminianisme*, Poperie, and Tyrannie.

THE

THE

MAINE SCOPE

And

Delineation of the ſubſequent

TREATISE.

CHAP. I.

OUR Adverſaries are very unwilling to ſuffer to appeare, that there is any further debait betwixt them and us, but what is proper unto our Church, and doe ariſe from the Service-Book, Canons, and Epiſcopacie, which they have preſſed upon us with violence, againſt all order Eccleſiaſticall and Civill; In the meane, leaſt they become the ſacrifices of the publick hatred of others in a ſubtile Sophi-

Our Adverſaries decline to anſwer our greateſt challenge.

Sophiſticatiõ, they labour to hide the notable wrongs and effronts which they have done openly to the Reformed Religion, to the Churches of England, and all the Reformed Churches in the main and moſt materiall queſtions debated againſt the Papiſts ever ſince the Reformation; for ſuch as profeſſe themſelves our enemies, and are moſt buſie to ſtirre up our gracious Prince to armes againſt us, doe wilfully diſſemble their knowledge of any other controverſie betweene them and us, but that which properly concerneth us, and rubbeth not upon any other Church.

In this their doing the Judicious may perceive their manifold deceit, whereby they would delude the ſimple, and many wittie worldlings doe deceive themſelves.

Firſt, they would have the world to thinke that we obſtinately refuſe to obey the Magiſtrate, in the point of things indifferent: And therefore unneceſſarily, and in a fooliſh preciſeneſſe draw upon our ſelves the wrath of the King.

Secondly, when in our late Aſſemblies the order of our Church is made knowne, and the ſeeds of ſuperſtition, hereſie, idolatrie, and antichriſtian tyrannie are diſcovered in the Service-Booke and Canons, they wipe their mouth, they ſay: No ſuch thing is meant; and that we may upon the like occaſion blame the Service-Booke of England.

Thirdly, when by the occaſion of the former quarrellings, their palpable Poperie and Arminianiſme are ſet before their eyes, and their perverſe intentions, deſires, and endeavours of the change of Religon and Lawes, are upon other grounds then upon the Service-Booke and Ca-

nons

nons objected againſt them: they ſtopp their eares, or at laſt ſhut their mouthes, and anſwer nothing. This Challenge they ſtill decline and miſken; they will not let it be heard, let be to anſwer to it; And for to make out their tergiverſation, and to daſh away utterly this our proceſſe, they have beene long plying their great engine; and at laſt have wrought their yondmoſt *myne* to that perfection, that it is now readie to ſpring under our wals. By their flattering calumnies they have drawn the Prince againe to arms, for the overthrow of us their challengers, and for the affrighting by the terrour of armies on foot of all others ellewhere, from commencing any ſuch action againſt them.

As for us, truely it were the greateſt happineſſe wee doe wiſh for out of Heaven, to live peaceably in all ſubmiſſion and obedience under the wings of our gracious Soveraigne, and it is to us a bitterneſſe as gall, as wormwood, as death to be neceſſitated to any conteſt, to any contradictorie tearmes, let bee an armed defence, againſt any whom he is pleaſed to defend; Yea certainly it were the great joy of our heart, to receive theſe very men, our mortall enemies, into the armes of our affection, upon any probable ſignes in them, of their ſincere griefe, for the hudge wrongs they have intended, and done to their Mother-Church and Countrie. But when this felicitie is denyed, and nothing in them, doeth yet appeare but induration, and a malicious obſtinacie, going on madly through a deſperate deſire of revenge, to move a very ſweete Prince for their cauſe to ſhed his owne blood, to rent his owne bowels, to

The ſcope of the Treatiſe.

eut off his owne members, what ſhall wee doe but complaine to GOD, and offer to the worlds eyes the true cauſe of our ſufferings, the true grounds of this Epiſcopall warre, or rather not Epiſcopall, but *Canterburian* broyle: for we judge ſundrie Biſhops in the yle to be very free of theſe miſchiefes, and beleeve that divers of them would gladly demonſtrate their innocencie, if ſo bee my Lord of *Canterburie* and his dependants, were in any way to receive from the Kings juſtice ſome part of their deſervings.

Howſoever, that wee may give a teſtimonie to the truth of God, which wee are like at once to ſeale with our blood, wee will offer to the view of all Reformed Churches, and above the reſt to our neereſt and fildeſt ſiſter of England, as it were in a table, divers of theſe errours, which our partie firſt by craft and ſubtilitie, but now by extreame violence of fire and Sword, are labouring to bring upon us; to the end that our deare Brethren, underſtanding our ſufferings in the defence of ſuch a cauſe, may bee the more willing at this time to contribute for our aſſiſtance from God, the helpe of their earneſt Prayers, and for ever hereafter to condole with the more hearty compaſſion, any miſery which poſſibly may befall us, in ſuch a quarrell.

All our plea is but one cleare ſyllogiſme.

Albeit truely our hopes are yet greater then our feares, if we could become ſo happie as once to get our plea but entered before our Prince; for we can hardlie conceave what in reaſon ſhould hinder our full aſſurance of a favorable deciſion from that Sacred mouth, whoſe naturall equitie the World knowes

knowes in all causes whereof hee is impartially informed, since our whole action is nought but one formall argument, whereof the Major is the verdict of our judge, the Minor shalbe the open and avowed Testimonie of our partie, need we feare that either our judge or partie will bee so irrationall as to venture upon the denyall of a conclusion, whereof both the premisses is their owne open profession.

Our Major is this: VVho ever in the Kings Dominions spreads abroad Poperie, or any Doctrine opposite to the Religion, and Lawes of the Land, now established, ought not to bee countenanced, but severely punished by the King. This Major the King hath made certaine to us in his frequent most solemne asseverations, not onely at his coronation both here and in England, in his proclamations both here and there, (a) but also in his late large declaration, oftimes giving out his resolution to live

The Major thereof.

(a) Neither shall we ever give way to the authorizing of any thing, whereby any innovation may steal or creep into the Church, but shall preserve that unitie of doctrine & discipline, established in Q. Elizabeths reign, whereby the Church of England have stood & flourished since. *Proclam. dissolving the Parl of England*, 1628. and therefore once for all we have thought fit to declare, and hereby to assure all our good people, that we neither were, are, nor ever (by the grace of God) shall bee stained with popish superstition, but by the contarie, are resolved to maintain the true Protestant Christian religion, already professed within this our ancient Kingdom. We neither intend innovation in religion or lawes, *proclam. June* 8. 1638. to free al our good subjects of the least suspition of any intention in us, to innovate any thing, either in religion or lawes, and to satisfie not onely their desires, but even their doubts. We have discharged, &c. *proclam: Septemb* 22. 1638. and to give all his Maj. people full assurance, that he never intended to admit any alteration or change in the true religō, professed within this kingdome, and that they may be truely and fully satisfied of the realitie of his intentions, and integritie of the same, his Maj. hath been pleased to require & command all his good Subjects, to subscribe the confession of Faith, formerly signed by his dear Father, in *anno* 1580. and it is his Maj will, that this be insert and registrat in the books of Assembly, as a testimony to posteritie, not only of the sinceritie of his intentions to the said true religion, but also of his resolution to maintaine and defend the same, and his Subjects in the profession thereof, *proclam. Decemb.* 18. 1638.

and die in the reformed protestant religion, opposite to all Poperie; to maintaine his esstablished lawes; and in nothing to permitt the enervating of them: Yea, this resolution of the king is so peremptor, & publickly avowed, that *Canterburie* himselfe dare not but applaud thereto; (*b*) in his *Starre chamber speech*, who can seeme more forewarde then he for the great equitie, to punish condignlie all who would but mind to bring in any Poperie in this Isle, or assay to make any innovation in Religion or Lawes.

(*b*) If any Prelate would labour to bring in the superstitions of the Church of Rome, I doe not onely leave him to Gods judgement, but if his irreligious falshood can bee discovered, also to shame and severe punishment from the State, and in any just way, no mãs hands should bee sooner against him then mine.

Wee beleeve indeed that my Lord *Canterburie* doth but juggle with the world in his fair ambiguous generalities, being content to invegh as much against poperie and innovation as we could wish, upon hopes ever when it comes to any particular of the grosseste poperie we can name, by his subtile distinctions and disputations to slide out of our hands: But wee are perswaded what ever may be the jugling of sophisticating Bishops, yet the magnanimous ingenuitie, the royall integritie of our gracious Soveraigne is not compatible with such fraudulent equivocations, as to proclaime his detestation of poperie in generals, and not thereby to give us a full assurance of his abborring every particular, which all the orthodox Preachers of this Isle since the reformation by Queene *Elizabeth* and *King Iames* allowance hath ever condemned as popish errours. Our Major then wee trust may be past as unquestionable.

The Minor.

Wee subjoyne our Minor; But so it is that *Canterburie* and his dependars, men raised, and yet maintained by him, have openly in their printed bookes, without any recantation or punishment to this day spread abroad in all the *Kings* Dominions, doctrines, opposite

oppoſite to our Religion and Lawes, eſpecially the moſt points of the groſſeſt poperie. In reaſon all our bickering ought to be here alone. This Minor I offer to inſtruct, and that by no other middes then the teſtimonie of their owne pens. If I doe ſo to the full ſatisfaction of all, who know what are the particular heads of the reformed Religion, and what the Tenets of Poperie oppoſite thereto; what are the Lawes ſtanding in all the three Dominions, and what the contrarie maximes of the *Turkiſh* Empire, wherewith *Machiveliſts* this day every where are labouring to poyſon the eares of all Chriſtian Princes, for enervating the Lawes and Liberties of their Kingdomes: I hope that reaſon and juſtice which ſtand night and day attending on either ſide of King *Charles* Throne, will not faile to perſwade the chearfull embracement of the concluſion, which followes by a cleare and naturall neceſſitie, from the forenamed premiſſes, to witt, that *Canterburie* and his dependars in all the three Dominions ought not to be countenanced by the King, but ſeverally puniſhed: Let be that for their paſtime a bloodie & hazardous warre, ſhould be raiſed in ſo unſeaſonable a time, for the undoing of that countrie, and church, which God hath honoured with the birth, and baptiſme, both of his Majeſties owne perſon, and of his renowned Father, and to the which both of them as all their hundreth and ſix glorious Predeceſſours, are endebted before God and the VVorld, all their Prerogatives both of nature, grace and eſtate, ſo much as any Princes were ever to their mother church, & native Countrie.

The concluſion.

CHAP.

CHAP. II.

The Canterburians avowed Arminianisme.

Arminianisme a great and dangerous innovation of Religion.

ARminianisme how great and dangerous an innovation of the Reformed Religion it is, wee may learne by the late experiences of our neighbours, when that weed began to spread among them. The States of *Holland* have declared in many passages of their Dordracen Synod, that they found it a more readie meane to overthrow both their Church and State, then all the engines, Policies, armes which the Pope, and Spaniard, in any bygan time had used against them.

The Church of *France* the other yeare, when *Amirot*, and *Testard*, and some few of their Divines, were but surmised to incline a little towards some small twigs of one article of *Arminius*, was so affrighted, that they rested not till in a generall assembly at *Paris*, they did runne together for the extinguishing of the first sparkes, as it were of a common fire.

When *Barrow* in *Cambridge* began to run a little on this rock, how careful was my Lord of *Canterburie* and the Bishops than in the meeting at *Lambeth*, for the crushing of that *Cokatrice* in the egge; when that Serpent againe in the same place began, to sett up the nose in the writtes of *Thomson*, how carefull were the Bishops then by the hand of their brother of *Salisburie* Doctor *Abbots* to cutt off the head of that monster.

But what speake wee of the Churches Reformed? The very Synagogue of *Rome*, whole conscience

is

is enlarged as the Hell to ſwallow downe the vileſt morſels of the moſt lewd errours that Antichriſt can preſent, yet did they ſtick much at this bone, when the Ieſuite *Molina* began to draw out theſe dreggs of *Pelagianiſme* from the long neglected pitts of ſome obſcure Schoolemen, what clamours were raiſed there, not onely by *Alvarez* and his followers but alſo by numbers of Prelates and ſome great Princes, till the credit of the Ieſuites in the Court of *Rome*, and the wiſedome of the Conſiſtorie prognoſticating a new Rent in their Church, did procure from the Pope a peremptorie injunction of ſilence to both ſides, on all higheſt paines: hoping if the *Dominicans* mouthes were once ſtopped, that the Ieſuites by their familiar arts, and ſilent Policies, would at laſt worke out their intended point, which indeed ſince that time, they have well neare by fully gained.

King *Iames* judgement of *Arminianiſme*.

But to King *Charles* eye no evidence uſeth to bee ſo demonſtrative as that which commeth from the learned hand of his bleſſed Father. VVould wee know how gracious a Plant *Arminianiſme* and the dreſſers of it will prove in England, or any where elſe, adviſe with King *Iames*, who after full triall and long conſultation about this emergent, with the Divines of his Court, eſpecially the late archbiſhop Abbots gave out at laſt his Decreet in print, and that in Latine, not onely for a preſent declaration to the States of *Holland* of his minde againſt *Vorſtius*, and a cleare Confeſſion of his Faith in thoſe points to the Chriſtian VVorld, but above all to remaine a perpetuall Regiſter for his heirs and

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(a) Declarat. contr. Vorſt. pag. 15. Non erubeſcit ita craſſe mentiri, ut affirmet hæreſes libro ſuo expreſſas à profeſſione Eccleſiæ Anglicanæ non diſſentire.

(b) Ibid. pag. 12. Gnaviter impudens & ferreus oris.

(c) Ibid. pag 18 Deteſtandæ hæreſes novitèr, exortæ maturè exſtinguẽdæ, & ad uſque inferos unde manarunt relegandæ.

(d) Ibid. pag 12. Sola inſcriptio clamat igni damnandum.

(e) Ibid. pag. 14. Inimicus Deo Arminius, cujus diſcipuli peſtes, arrogantes, hæritici, & ſectarij.

(f) Ibid. pag. 15. A Deo maledictionem, apud. Eccleſias omnes infamiam, in Republicam perpetuam, diſtractionem.

The great increaſe of *Arminians* in Scotland by *Canterburies* meanes.

ſucceſſours, of his faithfull adviſe, if after his death their Kingdomes ſhould be ever in danger to bee peſtered with that wicked ſeed.

In that treatiſe, his Majeſtie doth firſt (a) avow all them to be groſſe lyers, who doe not bluſh to affirme that any of the *Arminian* articles, even that moſt plauſable one of the Saints apoſtaſie are conſonant with the Doctrine or articles of the Church of England. (b) Hee ſtileth *Bertius* for ſuch a ſlander, a very impudent and brazen faced man. 2. (c) He pronounceth theſe Doctrines of *Arminius* to be hereſies lately revived and damnable to the hells, from whence they come. 3. (d) That *Bertius* for the very title of his booke, The Saints apoſtacie, deſerved burning. 4. (e) That *Arminius* and his Schollers were to be reputed peſts, enemies to God, proud, ſchiſmaticall, hereticall, Atheiſts. 5. (f) Hee affirmeth that their tolleration would not faile to bring upon the heads of their tolerators let be favourers, Gods malediction, an evill report, ſlander and infamie with all the Churches abroad, and certaine Schiſme, diviſion and tumults at home.

Shall wee then make any doubt of King *Charles* full contentment that we avow *Arminianiſme* to bee ſuch a dangerous innovation in our Religion as the Reformed Churches abroad, and his Father at home hath taught us to count it where ever it is found.

Notwithſtanding this bitter roote amongſt us was ſetting up the head of late very boldly in all the prime places of our Kingdome; wee have had ſince the reformation many bickerings about the Church

government and Ceremonies, but in matters of Doctrine never any controverſie was knowne, till ſome yeares agoe a favourable aire from the mouth of Doctor *Laud* at Court began to blow upon theſe unhappie ſeeds of *Arminius*. No ſooner was thoſe ſouth-winds ſenſible in our climate, but at once in S. *Andrews*, *Edinburgh*, *Aberdeen*, and about *Glaſgow* that weed began to ſpring amaine.

Doctour *Wederburne* in the new Colledge of S. *Andrews* did ſtuffe his dictates to the younge Students in Divinitie with theſe errours. This man upon the feares of our Churches cenſure, having fled the Countrie, was very tenderly embraced by his Grace at Court, and well rewarded with a faire Benefice in England for his labours; But to the end his talents ſhould not lye hid, although a man very unmeete either for preaching or government, hee was at once ſent downe to us, without knowledge of our *Kirk*, by *Canterburies* onely favour to be Biſhop of *Dumblane*, for this purpoſe mainly that in the *Royall Chappell*, whereof that Biſhop is alwayes Dean, hee might in deſpite of all our Preſbyteries weive out the webbe hee had begun in S. *Andrews*. So at once there was erected a ſociety of twentie foure Royall Chapplains, who were thought fitteſt of the whole Cleargie of the *Kingdome*, to be allured with hopes of favour from Court, to preach to the State, the Deans *Arminian* tenets.

In *Edinburgh* M. *Sydſerfe* did partly play his parr, and for the reward of his boldneſſe, had caſt in his lap in atrace the Deanrie of *Edinburgh*, the Biſhoprick of *Brechan*, and laſt of *Galloway*, with full hopes in a ſhort time of an Archbiſhops cloake.

In the North, Doctour *Forbes* the onely Father of the moſt of thoſe who fell away from the doctrine of our Church, came to good ſpeed in his evill labours and for his paines was honoured with the firſt ſeate in the new erected chayre of our principall citty.

Others about *Glaſgow* made their preaching of the *Arminian* errours the pathway to their aſſured advancement.

In our generall Aſſembly we found that this cockle was comming up apace in verie manie furrowes of our field; Some of it we were forced, albeit to our great griefe, to draw up & caſt over the dike, which at once was received and replanted in England in too good a ſoyle.

The Kings names ſtolen by *Canterburie* to the defēce of Arminians.

We confeſſe that it happened not much beſide our expectation, that our *Arminians* after the cenſure of our Church ſhould at Court have beene to graciouſly received and ſheltered in the ſanctuarie of his Grace at *Lambeth*; But this indeed did and doth aſtoniſh us all, that any ſhould have beene ſo bold as to have ſtolen King *Charles* name to a printed Declaration, wherein not onely our generall Aſſembly is condemned for uſing any cenſure at all againſt any for the crime of *Arminianiſme*; (g) But alſo Arminius articles are all utterly ſlighted and pronounced to be of ſo obſcure and intricate a nature, that both our Aſſembly was to peart to make any determination about them, and that many of our number were altogether unable by any teaching ever to winne ſo much as to the underſtanding of the very queſtions: (h) Yea, thoſe articles are avowed to be conſonant, and in nothing to bee oppoſite to the Confeſſion of our Church, and are freely abſolved of all Poperie.

(g) Large declar. pag. 74. According to their weake and poore power they did determine cōtroverſies concerning predeſtination, univerſal grace irreſiſtibilitie of grace, concurrance in grace, and other ſuch like intricate points, that ſome mē would be loath to live ſo long as they could make them underſtand them.

(h) Some Miniſters were de-

Becauſe

(i) Becauſe indeed (for this is the onely reaſon) ſome learned Papiſts finde divers of *Arminius* points to be ſo abſurd, that their ſtomackes cannot away with them, and ſome of the *Lutheran* divines agree with the Arminians in certaine parcels of ſome of their articles. They muſt be ſtraungers in theſe queſtions, who are ignorant in how many things the *Dominicans* and all Papiſts agree with *Arminius*, and in how many the *Lutherans* diſagree from him. However wee were and are amazed to ſee *Canterburie* ſo malapeart, as to proclame in the *Kings* name, beſide many other ſtrange things, the articles of *Arminius*, to bee ſo farre above the capacitie of our generall Aſſembly, that it deſerves a Royall reproofe for minting to determine any thing in them, and that they are no wayes contrary to the doctrine of our Church, neither any wayes Popiſh, and that for a reaſon, which will exeeme from the note of Poperie every errour which is ſo groſly abſurd, that ſome learned Papiſts are forced to contradict it, or ſome groſſe *Lutheran* can gett his throat extended to ſwallow it downe.

deprived for *Arminianiſme*, a courſe never heard off in any place where any rule of juſtice was obſerved, that a *Min ſter* ſhould bee deprived for holding any Tenet, which is not againſt the doctri e of that Church wherin he liveth, and that before it be prohibited & condemned by that Church. Now there is nothing in the confeſſion of that Church againſt theſe Tenets.

(i) Pag. 303. They could make no anſwer when it was told them theſe Tenets, could not be counted Popiſh, concerning which, or the chiefe of which as learned Papiſts as any in the world, the *Dominicans* & *Ieſuites* did differ as much as the Proteſtants, and that thoſe which doe adhere to the *Auguſtin* confeſſion, did hold that ſide of thoſe Tenets, which the *Arminians* did hold, and yet they were very far from beeing Papiſts, beeing the firſt Proteſtants, and therefore it was againſt all reaſon to condemne that for Poperie which was held by many Proteſtants Churches, and reject by many learned Papiſts.

This boldneſſe can not in any reaſon bee imputed to our gracious Soveraigne; For how is it poſſible that hee upon any tollerable information,

Canterburie is the author of his part of the declaration

ſhould ever have ſuffered himſelfe to be induced to write or ſpeake in ſuch a ſtraine of theſe things which ſo lately by his learned Father was declared in print, and that in Latine to be no leſſe then hereſies, worthie of burning; yea, damnable to the very infernall pitt; whence as he ſayes, they did firſt come up. Neither is it like that theſe Sentences come from the heart of D. *Balcanquell* the penman of them; For hee was a member of *Dort* Synod, and brought up in the Church of Scotland, the man is not unſeene in the Popiſh Tenets; How is it poſſible that his conſcience ſhould abſolve the *Arminian* errours of all Poperie, and all contrarietie to the *Scotiſh* confeſſion.

May any be ſo uncharitable, as to ſuſpect his late promotion in *Durhame*, hath altered ſo ſoone his minde? Sure not long ſince, both in England and Scotland, he did deſire to be eſteemed by his friends, one of thoſe whom *Canterburie* did maligne, and hold downe for his certaine and knowne reſolutions, and reputed abilitie to oppoſe his Graces *Arminian*, and Popiſh innovations.

His Majeſtie being certainly cleare of this imputation, and readily alſo *Balcanquell*, the amanuenſe, on whom can the fault lye but *Canterburie*, the directors back? For the world knowes, that on his ſhoulders for common alone, the *King* doth devolve the truſt of all Bookiſh and Eccleſiaſticall affaires that concernes him, that at his commandement hee hath written in the *Kings* name that part at the leaſt of the declination, which patronizeth the *Arminians* perſons and cauſe, we doe not conjecture, but demonſtrate

ſtrate by the conſtant & avowed courſe of his Graces carriage, in advancing *Arminianiſme* at all occaſions, in all the *K*ings Dominions.

That this may appeare, conſider his practiſes, not ſo much among us, as in the *Iriſh* Church, where yet his hand is very nimble, to ſet theſe ungratious plants, and to nippe off all the overſpreading branches of any tree that may overtop them; For who elſe in a moment, hath advanced D. *Bramble*, not onely to the Sea of *Derrie*, but to be the *K*ings Vicar Generall?

The Iriſh Church infected with Arminianiſme by Canterburie.

Who ſent D. *Chappell* firſt to the Univerſitie of *Dubline*, and then to his Epiſcopall Chaire?

Who holds downe the head of that Orthodox *Primat*, and of all who have any zeale there to the truth of God?

Who cauſed not onely refuſe the confirmation of theſe *Antiarminian* articles of *Ireland*, in the laſt Parliament, but threatned alſo to burne them by the hand of the hang-man? Whoſe invention are theſe privie articles, which his Creature my Lord of *Derry* preſents to diverſe who take Orders from his holy hands?

We will paſſe theſe and ſuch other effects, which the remote rayes of his Graces countenance doe produce in ſo great a diſtance; Onely behold! How great an increaſe that unhappie plant hath made there in England, where his eye is neerer to view, and his hand to water it.

In the 25. yeare, at the very inſtant of King James death, D. *Montagu*, with D. *Whites* approbation, did put to the preſſe all the articles of *Arminius*

The Canterburians in England teach the firſt and ſecond article of Arminianiſme.

minius in the same fearmes, with the same arguments and most injurious calumniations of the Orthodox doctrine, as *Spalato* and the *Remonstrants* had done a little before, but with this difference, that where those had dipped their pennes in inke, D. *Montagu* doth write with venegar & gall, in every other line, casting out the venome of his bitter Spirit, on all that cometh in his way, except they be fowles of his own feather; for oft when he speakes of *Iesuites, Cardinals, Popes*, hee annoynts his lips with the sweetest honey, and perfumes his breath with the most cordiall tablets. If any doe doubt of his full *Arminianisme*, let them cast up his Appeale, and see it clearly. (*k*) in the first and second Article of Election and Redemption, he avoweth his aversnesse from the Doctrine of *Lambeth* and *Dort*, which teacheth, that God from eternitie did elect us to grace & salvation, not for any consideration of our faith, workes, or any thing in us as causes, respects, or conditions, antecedent to that decree, but onely of his meere mercy; And that from this Election all our faith, workes, and perseverance doe flow as effects. Hee calleth this the private fansie of the Divines of *Dort*, opposite to the Doctrine of the Church of England; For this assertion he slandereth the Synod of *Lambeth*, as teachers

(*k*) Appeal, p. 60. I professe my through & sincere dissent from the faction of novellizing *Puritans*, but in no point more thē in the doctrine of desperate predestination. *Ibid.* p. 70. I see no reason why any of the divines of our Church present at the Synod of *Dort*, should take any offence at my dissenting, who had no authoritie that I know of to conclude me, more then I doe at them, for differing from me in their judgments, *quisque abundet in suo sensu. Ibid. pag.* 71. I am sure the Church of England never so determined in her doctrine. *Ibid. pag.* 72, at the conference of Hamptoun-court, before his Majestie, by D. *Bancroft*, that doctrine of irrespective predestination was stiled against the articles of Lambeth, then urged by the Puritans, a desperate doctrine, without reproof or taxation of any. *Ibid. pag* 50, your absolute, necessarie, determined, irresistible, irrespective decree of God, to call, save, and glorifie S. Peter, for instance infalliblie, without any consideration had off, or regard unto his faith, obedience, repentance: I say it truely, it is the fancie of some particular men.

of despe-

of desperate doctrine, and would father this foule imputation, but very falsly on the Conference at *Hamptoun Court*.

(l) Ibid. pag. 61, 64. I shall as I can briefly set downe what I conceive of this act of Gods decree of predestination, setting by all execution of purpose: this farre

(l) Againe he avoweth positively, that faith goeth before Election, and that to all the lost race of *Adam* alike, Gods mercie in Christ is propounded till the parties free-will, by beleeving or mis-beleeving, make the disproportion antecedent to any divine either election, or reprobation.

we have gone, and no word yet of predestination, for how could it be in a paritie? There must be first conceived a disproportion, before there can be conceived an Election or derelict̃on: God had compassion of men in the masse of perdition, upon *singulos generum, & genera singulorum*, and out of his love, *motu mero*, no otherwise stretched out to them deliverance, in a Mediator the Man *Iesus Christ*, and drew them out that tooke hold of mercie, leaveing them there that would none of him.

One of the reasons why King *Iames* stiled *Arminius* disciples Atheists, was, because their first article of conditionall Election did draw them by an inevitable necessitie to the maintenance of *Vorstian* impiety; For make me once Gods eternall decree posterior and dependant from faith, repentance, perseverance, and such works, which they make flow from the free-will of changeable men; that decree of God will bee changeable, it will be a separable accident in him; God will be a composed substance of subject, & true accidents, no more an absolute simple essence, and so no more God. *Vorstius* ingenuitie in professing this composition is not misliked by the most learned of the *Belgick Arminians*, who use not as many of the English, to deny the clear consequẽces of their doctrine, if they be necessary, though never so absurd. However in this very place *Montagu* maintaines very *Vorstian* Atheisme, as expresly as any can doe, making the di-

Why King Iames stiled them Atheists.

vine

vine essence to be finite, his omnipresence not to bee in substance, but in providence, (*m*) and so making God to be no God. This, though long agoe by learned *Featlie*, objected in print to *Montagu*, lyes still upon him without any clearing. Certainly our *Arminians* in *Scotland* were begun both in word and writt to undertake the dispute; for all that *Vorstius* had printed; I speake what I know, and have felt oft to my great paines.

Arminianisme is a chaine, any one linck whereof, but specially the first will draw all the rest, yet see the other also expressed by *Montagu*. In the articles of grace and freewill, not onelie he goes cleare with the *Arminians*, teaching that mans will hath ever a facultie to resist, and oftimes according to the Doctrine of the Church of England, actually doth resist, reject, frustrate, and overcoms the most powerfull acts of the spirit and grace of God, even those which are employed about regeneration, sanctification, justification, perseverance. (*n*) Not onely doeth he thus farre proceed, but also he avowes, that all the difference which is betwixt the Church of *England* & *Rome*, in this head of freewill, to be in nothing materiall, (*o*) & reallie long agoe to be ended and agreed amongst the most judicious and sober of both the sides.

(*m*) Appeale p. 49. the Stoicks among others held that paradox of old, *Deum ire per omne terras tractusmaris, cœlumque profundum*. They meant it substantially, and so impiously. Christians doe hold it too, but dispositively in his providence.

They teach the third and fourth article.

(*n*) Appeal p. 89. *S. Steven in termini* hath the very word ἀντικεῖσθε, you resist, nay, fall crosse with the holy Ghost, not suffering him to worke grace in you. If the Counsell meaned it *de gratia excitante, præveniente operante*; I think no man will deny it *de gratia adiuvante, subsequente, cooperante*; there is without question in the naturall will of a regenerate man so much carnal concupiscence, as may make him resist and rebell against the Law of the Spirit. And if a man justified may fall away from grace, which is the doctrine of the Church of England, then without question your selves being judges, he may resist the grace of God offered. (*o*) Ibid. p. 95. Thus having with as great diligence as I could examined this question *inter partes* of free-will, I doe ingenuously confesse, that I can not finde any such materiall difference betweene the Pontificians, at least of better temper, and our Church.

For

For the fifth of perſeverance, he is as groſſe as any other Remonſtrant or Molinean Ieſuite, profeſſing, that no man in this life can have more aſſurance not to fall away both totally and finally from all the grace he gets, then the divels (*p*) had once in heaven, and *Adam* once in paradiſe.

Alſo the fifth.

(*p*) Antigag. p. 161. Man is not likely in the State of grace to be of an higher alloy then angels were in the ſtate of glory, then *Adam* was in the ſtate of innocencie. Now if Adam in paradiſe, and Lucifer in heaven did fall and loſſe their originall eſtate, the one totally, & the other eternally, what greater aſſurãce hath any man in the ſtate of proficiencie, not of conſumatiõ

Behold the *Arminian* enſigne fairly now diſplayed in England by the the hands of *Montagu* and *White*, under the conduct of D. *Laud*, Biſhop of S. *Davids*, even then the Preſident and chiefe of Eccleſiaſticall affaires, of the Duke of *Buckinghames* ſecret Counſel. At the firſt ſight of this black banner, a number of brave Champions got to their armes; pulpits over all England rang, preſſes ſwat againſt the boldneſſe of that, but ſmall band full then of courtizing Divines. Their craftie leader ſeeing the ſpight of oppoſition, and finding it meet for a little to hold in, and fold up his diſplayed colours, did by the Duke his Patron perſwade the expediency of that pollicie, which the Ieſuites had immediately before, for that ſame very deſigne moved the Roman conſiſtorie to practiſe. He obtained a Proclamation, commanding ſilence to both ſides, diſcharging all preaching, all printing in theſe controverſies, aſtricting to the cleare, plaine and very grammaticall ſenſe of the articles of England in theſe points, without all further deductions. By this means his intentiõs were much promoved, opẽ avowers of *Arminianiſme* were by publicke authority ſo

Silence by proclamation injoyned to both ſides.

exemed from any cenſure, a reall Libertie was thus proclaimed over all the Land, for any who pleaſed to embrace *Arminianiſme* without oppoſition.

The Arminians in England advanced.

Hereby in two or three yeares the infection ſpread ſo farre and broad, that the Parliament was forced in the 28. to make the encreaſe of *Arminianiſme* their chiefe grievance to his Majeſtie; But at that time D. *Land* was growne greater. He had mounted up from the Bath to *London*, and to make a ſhew there in Parliament of his power, in the eye of all the complainers, hee raiſed up *Montagu* to the Epiſcopall Chaire of his owne Dioceſan, D. *Carletoun*, who had lately chaſtiſed him in print for his Arminian appeal. D. *White* his other chiftane, that all great ſpirits might be encouraged to run the wayes which D. *Land* pointed out to them, in deſpight of theſe Parliamentarie Remonſtrants, was advanced from Biſhoprick to Biſhoprick, till death at the ſtep of *Elie* did interrupt the courſe of his promotion, that to *Wren* a third violent follower of his Arminian Tenets, way might be made for to climb up the remaining ſteps of the Ladder of his Honours.

Now to the end that the world may know, that my lord of *Canterburie* doth nothing bluſh at the advancement of ſuch men, heare what a publicke Teſtimony of huge worth and deſerving, hee cauſed his Herauld *Peter Heylen* to proclaime to that *Trium virat*, not onely at his owne directions, (for that moderate anſwer of *Heylens* is the *Iuſto volumine*, which his G. did promiſe to the World in his *Starre Chamber-ſpeach*) but alſo in name of Authoritie; If *Heylen*

lye

lye not, who ſayes: Hee writes that booke at the commandement of the ſtate: There after the cryaſſe of *Canterburies* owne extraordinarie praiſes (*q*) the renown of his three underleaders, is loudly ſounded as of plaine non-ſuches. (*r*)

(*q*) A moderate anſwer, pag. 78. you will be troubled to finde Canterburies equall in our Church, ſince K. Edwards reformation, whether yee look to his publick or private demeanours. (*r*) Ibid. pag 84. *White*, *Montagu*, and *Wren*, whom you ſo abuſe, are ſuch, who for their endeavours for this Churches honour, fidelitie in their ſervice to the King, full abilities in learning, have had no equals in this Church, ſince the Reformation.

All theſe his Graces favours to his followers, would have beene the more tolerable if hee would have permitted his orthodox oppoſites to have had ſome ſhare in their Princes affection, or at leaſt have lived in peace in their owne places. But behold, all that croſſes his way muſt downe, were they the greateſt Biſhops in the Dominions. For who elſe wrought the late Arch-biſhop ſo farre out of the Kings grace, that he remained ſome yeares before his death well near confined to his houſe at *Lambeth*? Who hath cauſed to be caged up in the tower that great & learned Biſhop of *Lincolne*? what ever elſe may bee in the man. What fray makes that worthie Primate *Vſher* to foretell oft to his friends his expectation, to bee ſent over Sea, to dye a pedant teaching boyes for his bread, by the perſecution of this faction, whoſe wayes he avowes to many, doth tend to manifeſt Arminianiſme and Poperie. This their reſolution to perſecute with all extremitie, every one who ſhall mint to print or preach any thing againſt Arminianiſme, they avow it openly, not onely by deeds (for why elſe was poore *Butter* caſt by *Canterburie* in the *Fleet* for

Their oppoſites diſgraced and perſecuted.

printing of *B. Davenants* letter to *B. Hall* against some passage of *Arminianisme* at the Authours direction as we see it set downe by *Huntly* in his *Breviate)* but even in open print, for when *Burton* complaines to the *King* that he was silenced by *Canterburie* for expounding of his ordinary text Rom. 8: *Whom God had predestinate those he hath called*, and applying it to the present *Pelagianisme* and Poperie of the *Arminians*, *Christopher Dow* (*s*) approven by *Canterburies* Chaplane, & *P. Helen* directed to speake for *Canterburie* himselfe doth not stand to affirme, that this was a cause well deserving all the sufferings he complained off.

(*s*) Chr. Dow. Answer to Burton. Mr. Burton did preach on the highest point of predestination in a controverted way with disputes and clamarous invectives against those who dissented frō him in opinion, his questioning & suspending for this cause, was nothing contrary to his Majesties declarations. Ibid. pag. 40. Bee it so that the doctrine of election, effectuall vocation, assurance of perseverance, are by the Kings declaration suppressed, rather then the peace of the Church should be disturbed, we might truely say of that time when his Majesties declaration was published, that men were uncapable of these doctrines, when men began to chyde, and to count each other Anathema, as it was with our neighbours, it began to be with us, was it not time to enjoyne both sides silence? By this meanes you say, there is no Minister, not one among thousand that dare clearely preach of these most comfortable doctrines, and so soundly confute the Arminian heresie. Blessed be God that there are so few who dare, and I wish those few who dare, had shewed more obedience to his Majestie.

Canterburie & his followers contrary to the proclamation, goe on still to print, let be to preach their Tenets.

Could any here but expect of his Graces wisdome and loyaltie, when his sollicitude appeareth to disgrace and punish without respect of persons all who in contempt, as bee saith, of the *Kings* proclamation will not desist from the publick oppugning of *Arminianisme*; that on the other hand the preachers & printers for *Arminianisme* according to that same proclamation should be put to some order; yet this is so far neglected, that all who are so affected, *Cousins*, *Colines*, *Beel*

Beel in *Cambridge*, *Potter* and *Iackſon* in *Oxfoord*, and many more prime Doctours in both Univerſities in the cittie, in the Court, and over all the Land, boldly give out their minde to all they meete with, for the advancement of the new way, yea boldneſſe in running thoſe pathes hath beene knowne to have beene the high way in all the three Dominions theſe yeares bygone to certaine promotion in many men who to the worlds eyes had no other ſingular eminencie of any good parts.

But that his Graces tramping upon the Kings Proclamation may be yet the more evident, behold how he doth dayly diſpenſe both with his owne pen and thoſe alſo of his friends to write and print for *Arminianiſme* what they pleaſe.

White being taxed by *Burtoun* for his ſubſcription to *Montagous* appeal, is ſo far from the leaſt retractation, that the fift article of Apoſtacie & uncertaintie of ſalvation, which *Burton* did ſingle out of all *Montagous* errours, as moſt oppoſite to Chriſtian comfort, he maintaines it in his owne anſwer to the Dialogue; but as the cuſtome now is under the covert of ſome Fathers name, at great length with much bitterneſſe, and caſts out without provocation in his Treatiſe of the Sabboth, the firſt and ſecond article (*t*) Mr. *Dow* and *Schelfoord* uſe the ſame plaineſſe. Yea, in the 31. yeare that faction was ſo malapeart, as to ſet out the hiſtoricall narration, by one M. A. *Ileward*, wherein all the Articles of *Arminius* at length, with theſe falſe and bitter calumniations of our doctrine; Which are uſually chanted and rechanted by the Remonſtrants, are not onely ſett downe as truths, but

(*t*) P. 82. The benefitt of redemption, by the antecedent will of Chriſt is intended to all men living, though all men by reaſon of their own demerits doe not actually receive the Fruit of it. *Voluntas antecedens eſt voluntas primaria & beneplacitum Dei ex eius nativa propenſione exiſtens, nullamque ſumans occaſionem ex nobis.*

but alſo fathered upon the firſt reformers & Martyrs of England.

That booke when it had beene out a while, was called in, not becauſe the Doctrines were falſe, not becauſe the ſtorie was forged, as that learned Knight *S. Umphrey Lyne* by the ocular inſpection of the originall manuſcript did ſince demonſtrate, but the only reaſon of the calling of it backe, as his Grace makes *Heylen* declare to us, was, the dinne and clamour which *Burtown*, then one of the Miniſters of *London*, made againſt it. (w)

(w) Moderat anſwer, p. 121. The Hiſtoricall narration was called in alſo for your pleaſure.

Canterburie himſelfe is nothing afrayed to lend his own hand to pull downe any thing that ſeemes croſſe to *Arminianiſme*. The certainty of ſalvation, the aſſurance of election, is ſuch an eyeſore, that to have it away, hee ſtands not with his owne hand to cutt and mangle the very Lyturgie of the Church, otherwiſe a ſacred peace, and a *noli me tangere* in England in the ſmalleſt points, were they never ſo much by any cenſured of errour: Yet if any clauſe croſſe *Arminianiſme* or *Poperie*, his Grace doth not ſpare without dinne to expurge it, did it ſtand in the moſt eminent places thereof in the very morning prayers for the *Kings* perſon:

Here there was this clauſe fixed ſince the reformation (who art the Father of thine Elect and their Seed) this ſeemed to be a publike profeſſion, that it was not unlawfull for *King Charles* to avow his certainty and perſwaſion that God was his Father, and hee his adopted Childe, elect to ſalvation. His Grace could not endure any longer ſuch a ſcandalous ſpeach to bee uttered, but with his owne hand ſcrappeth

peth it out. Beeing challenged for it by *Burtoun*, and the out-cryes of the people, hee confeſſeth the Fact; Onely for excuſe, bringeth three reaſons, of which you may judge: (x) Firſt hee ſaith, It was done in his predeceſſours time; Doth not this make his preſumption the more intollerable, that any inferiour Biſhopp, living at the very lugge of the Archbiſhop, ſhould mint to expurge the Lyturgie. Secondly, Hee pretends the Kings command for his doing.

Doth not this encreaſe his guiltineſſe, that he and his followers are become ſo wicked and irreſpective, as to make it an ordinare pranke, to caſt their owne miſdeeds upon the broad back of the Prince. Dare hee ſay, that the *King* commanded any ſuch thing *motu proprio*? Did hee command that expunction without any information, without any mans advile? Did any King of England ever aſſay to expurge the publike Bookes of the Church, without the advice of his Cleargie? Did ever King *Charles* medle in any Church matters of farre leſſe importance, without D. *Lands* counſell?

The third excuſe: That the *King* then had no Seed. How is this pertinent? May not a childleſſe man ſay in his prayers, that God is the Father of the Elect, and of their Seed, though himſelfe as yet have no Seed? But the true cauſe of his anger againſt this paſſage of the Leiturgie, ſeemeth to have beene none other then this *Arminian* concluſiõ; that all faith of election in particular, of perſonall adoption or ſalvation, is nought but preſumption:

That this is his Graces faith, may appeare by his Chaplans hand, at that baſe and falſe ſtorie of Ap-

Evan

(x) Star-chamber ſpeach, *p.* 28 It was put out at the Ks. direction, in my predeceſſours time when the king had no children.

Evans by *Studly*, wherin are bitter invectives against all such perswasions as puritanik delusions, (y) yea, he is contented that *Chounaus* should print over and over againe his unworthie collections, not onely subscribed by his Chaplane, but dedicated to himselfe, wherein salvation is avowed to be a thing unknown, and whereof no man can have any further, or should wish for any more then a good hope. (z) And if any desire a clearer confession, behold himselfe in those *opoſcula posthuma* of *Andrewes*, which he setteth out to the world after the mans death, & dedicates to the King: avowing that the Church of England doth maintaine no personall perswasion of predestination, which Tenet Cardinall *Pirroun* had obiected to them as presumption. (z) *White* also in his answer to the Dialogue, makes mans election a misterie, which God hath so hid in his secret counsell, that no man, can in this life come to any knowledge, let be assurance of it, at great length from the 97. page to the 103. and that most plainly.

But to close this Chapter, passing a number of evidences, I bring but one more, which readily may be demonstrative, though all other were layd aside. By the Lawes and practickes of England, a Chaplans licencing of a booke for the presse is taken for his Lord the Bishops deed; So *Helen* approven by *Canterburie* teacheth in his *Antidotum*, (a) and for this there is reason, for the Lawes give authoritie of

(y) Satan like an Angell of Light stirring up in the heart of immortified persons a spirituall pride in a high conceit of their gifts, the assurance of their Election, illumination, conversiō, imaginarie sense of their adoptiō, &c.

(z) Pag. 82. *Salus eorum satis certa quamvis ipsis ignota, ex gratia & infinita sua misericordia det Deus hanc spem & sua visſimam huius ſpei plerophoriam, amplioré non expectamus.*

(z) *Strictura*, we think it not safe for any man peremptorily to presume himself predestinat.

A demonstration of Canterburies Arminianisme in the highest degree.

(a) Pag. 3. Or if you be so dull as not to apprehend that, yet must the publishing of this Libel rest in conclusion on my Lord high Thesauror the Bishop of London at whose house the booke was licentiate, which is so high a language against authoritie, against the practise of this Realme, for licenciating of bookes against the honour of the Star-chamber, on whose decree that practise is founded, &c.

Licencing

Licencing to no Chaplane, but to their Lords alone, who are to bee answerable for that which their Servant doeth in their name. Also the Chaplane at the Licencing receives the principall subscrived Copie which he delivereth to his Lord: to be laid up in his Episcopall Register.

William Bray, one of *Canterburies* Chaplanes subscrived *Chounai Collationes Theologicæ*, as consonant to the doctrine of the Church of England, & meet for the presse. The Author dedicated the Treatise to my L. of *Canterburie*, it was printed at *London* 1636. In this booke, the first article, which by the confession of all sides drawes with it all the rest, is set downe in more plaine and foule tearmes then *Molina* or any Jesuite; sure I am then *Arminius*, *Vorstius*, or any their followers ever did deliver, (*b*) teaching in one *These* those three grosse errours.

1. That mens faith, repentance, perseverance, are the true causes of their Salvation; as mis-beleefe, impenitencie, apostasie, are of damnation: Doeth *Bellarmine* goe so farre in his Doctrine of Iustification and merite?

2. That those sinnes are no lesse the true causes of reprobation then of damnation.

3. That mens faith, repentance, perseverance, are no lesse the true causes of their eternall Election, then mis-beliefe, or other sinnes of their temporall damnation. Let Charitie suppone that his Grace in the middest of his numerous and weighty imployments hath beene forced to neglect the reading of a booke of this nature, though dedicate to himselfe, albeit it is well knowne that his watchfull eye is fixed upon nothing more then

(*b*) *Pag.* 18. *Non video rationem in contrarium quare cum qua est ex Deo per unam eandemque actionem bonitatis a seipso emanantem, recta ordinatio fidei in Christum resipiscentiæ, obedientiæ, perseverantiæ, sit causa salvationis perversa quæ ex hominibus est damnationis, non in eadem unitatis ratione, electionis & reprobationis etiam causa agnoscantur.*

Pamphlets which paſſes the preſſe upon doctrines now controverted, yet his Grace beeing publickly upbraided, for countenancing of this Booke, by D. *Baſtwick* in the face of the Star-chamber, and beeing advertiſed of its dedication to himſelfe, of the errours contained in it, yea of injuries againſt the *King* of the deepeſt ſtaine, as theſe which ſtrooke at the very root of his Supremacie and that in favour of the Biſhops:

When in ſuch a place *Canterburie* was taxed for letting his name ſtand before a booke that wounded the *Kings* Monarchick Government at the very heart, and did transferre from the Crowne to the Miter, one of its faireſt diamonds, which the King and his Father before him did ever love moſt dearly, no charitie will longer permitt us to beleeve, but his Grace would without further delay lend ſome two, or three ſpare-houres to the viewing of ſuch a piece which did concerne the *King* and himſelfe ſo nearly. Having therefore without all doubt both ſeene and moſt narrowly ſifted all the corners of that ſmall Treatiſe, and yet beene ſo farre from reproving the Authour, from cenſuring the Licencer, his Chaplan, from calling in the booke, from expurging any one jot that was in it, that the Treatiſe the ſecond time is put to the preſſe at *London* with the ſame licence, the ſame dedication, no letter of the points in queſtion altered; May wee not conclude, with the favour of all reaſonable men, that it is my Lord of *Canterburies* expreſſe minde to have his owne name prefixed, and his Chaplanes hand ſubjoyned to the groſſeſt errours of *Arminius*, and ſo to profeſſe openly his contempt of the *Kings* proclamation, for the pretended violation

lation whereof he cauſeth ſtigmatize, mutilat, fine exceſſively, impriſon for time of life, very vertuous Gentle-men, both Divines, Lawyers, Phyſicians, and of other faculties.

What here can bee ſaid for his Graces Apologie, nothing commeth in my minde, except one allegation, that the point in hand croſſeth not the proclamation, diſcharging to proceed in thoſe queſtions beyond the grammaticall conſtruction and literall ſenſe of the articles of England.

Arminianiſme is conſonant to the articles of Eng'ãd, and not contrary to the proclamation.

The Authour indeed in his Epiſtle dedicatorie avowes to his Grace that the *Theſe* alleadged, and all the reſt of his booke doeth perfectly agree with the Engliſh Articles in the very firſt and literall ſenſe, whereof the proclamation ſpeaketh.

(c) And to this aſſertion the Licencers hand is relative as to the reſt of the booke; But of this miſerable apologie, which yet is the onely one which I can imagine poſſible, this will bee the neceſſary iſſue, that the groſſe lye, which good King *Iames* put upon the bold brow of impudent *Bertius*, for his affirming that one article of the Saints apoſtaſie, let be other more vile *Arminian* Tenets, was conſonant with the articles of England, muſt be throwne backe from *Bertius* on the Kings face, and that in as diſgracefull a way as it was firſt given; *Montagew* and *White*, with his Graces permiſſion, did give that venerable Prince long agoe the lye at home in Engliſh, affirming the perfect agreeance of the *Arminian* Apoſtaſie with the doctrine of England.

(c) Nec *videantur ſenſum articulorum eccleſiæ Anglicanæ in literali & grammaticali nedum in affixo verborum ſenſu tranſgredi.*

But this affront contents not his Grace, except this barbarous medecine, under the ſhelter of his Archiepiſcopall name be lie his Majeſtie over-ſee, and over

the whole world, where the Latine is understood.

Beside this shamefull inconvenience, another dangerous evill will necessarily follow from this Apologie, to wit: That the *Arminian* Doctrine may not onely be tolerated in England, which yet, if King *James* may be trusted, cannot faile to draw downe upon England a curse from God, shame from abroad, horrible schisme at home, but also, since their grosse articles are declared in print and in Latine, under the shaddow of *Canterburies* name, to be fully consonant to the very litterall sense of the Articles of England, all the members of that Church may be compelled presently without more delay to embrace those doctrines; and that any man is permitted in England to beleeve in peace the *Antiarminian* Articles, wherein Queene *Elizabeth* and King *James* did live and dye, it is of meere favour and the Princes mercie, who readily by the Archbishops intercession is diverted from pressing the profession of those articles, according to the first and most litterall sense, which now is clearely avowed to bee after *Arminius*; yea, *Molina* his minde.

CHAP. III.

The Canterburians professed affection towards the Pope & Poperie in grosse.

The faction once suspected of Lutherianisme.

IT was the opinion of many among us for a long time, that the innovating faction did minde no more then *Arminianism*, But at once, those who touched their pulse neerer, did finde a more high humour working

working in their veynes. With *Arminius* errours, they began incontinent to publiſh other Tenets, which to all meere Arminians were ridiculous follies.

The Elements of the Lords Supper began by them to be magnified, above the common phraſe of Proteſtant Divines, a corporall preſence of Chriſts humanity, in and about the Elements to be glanced at, a kinde of omnipreſence of Chriſts fleſh to be preached, a number of adorations before thoſe Elements, and all that was neere them, both the Altar, Baſon, Challice, and Chancell to be urged, many new Ceremonies, which for many yeares had beene out of uſe, to bee taken in, a great bitterneſſe of ſpirit, againſt all who ran not after theſe new guyſes to appeare.

This made us thinke they intended to ſteppe over from *Arminius* to *Luther*. In this conception wee were ſomewhat confirmed, conſidering their earneſt recommendation, to the reading of young Students the late *Lutheran Divines*, ſuch as *Hutter*, *Meiſner*, *Gerard*, with their crying downe, both in private and publick of *Calvine*, *Beza*, *Martyr*, *Bucer*, and the reſt of the famous writers, both ancient and late of the *French* & *Belgick* Churches.

Their giving it out alſo, that their martyred Reformers, *Crammer*, *Ridley*, *Latimer*, were of *Luthers* Schoole, & from him had learned thoſe things, wherin the *Engliſh church* did differ frō the other reformed of *Calvins* framing. But moſt of al, by my lord of *Canterburies* great diligence under hand, to promove and reward that late negotiation of M. *Duries* with the

Churches over Sea, for the extenuating of the *Lutheran* errours, and procuring with their Churches, not onely a Syncretisme, which all good men did ever pant for, but also a full peace in tearmes so generall, so ambiguous, so fidderie, that were very suspitious to many, otherwise very peaceable mindes.

But at last Popery was found their mark.

These considerations moved us to thinke, that the factious motion might possibly end at *Lutheranisme* without any further progresse. But it was not long, while every common eye did observe their bowle, to roll much beyond that marke. They published incontinent a number of the Romish errours, which to the very *Lutherans* were ever esteemed deadly poyson, the Popish Faith, the Tridentine justification, merit of workes, workes of Supererogation, doctrinall traditions, *Limbus Patrum*, the Sacrifice of the Masse, adoration of images, monastick vowes, Abbeyes and Nunries, the Authoritie of the Pope, a reunion with *Rome*, as shee stands.

Finding it so, we were driven to this conclusion, that as ordinarily the Spirit of defection doth not permit any Apostates to rest in any middle tearme, but carrieth them along to the extreames of some palpable madnesse, to some strong delusion for the recompence of the first degrees of their fall from the love of the Trueth, so also our Faction was carried quite beyond the bounds both of *Arminius* and *Luther*, yea of their owne so much once beloved *Cassander* and *Spalato*, and all the lists of that which they were wont to call moderation, to drinke of the vilest abominations, and the lowest dregs of the golden Cup of that Romish Whoore: For now

my

my Lord *Canterburie* and his followers ; are not a-ſhamed to proclaime in print their affection to Pope-rie both in groſſe and retaile. Let no man in this caſt up to me any ſlander till he have heard and conſide-red the probation of my allegations.

Poperie is a body of parts , if not innumerable, yet exceeding many. There is ſcarce any member great or ſmall in this monſter , whereto the faction hath not kythed too paſſionate a love. But for ſhort-neſſe , I will ſhew firſt their affection to the whole Maſſe of popiſh errours , their reſpect to the Church of *Rome* , and to the *Pope* the Head thereof, than in particular to the moſt principall and abominable parts of that *Chaos*. As for the whole of that confuſed lump, that they may winne the more eaſily, to the em-bracement of it , they caſt downe in the entry the chiefe wall , they remove the maine impediment, whereby Proteſtants were ever kept therefrom.

To make way for their deſignes, they cry downe the Popes Anti-chriſtianiſme.

What ever wee ſpeake of ſome very few private men, yet all Proteſtant Churches without exception made ever the Popes Antichriſtianiſme , their chiefe bulwark to keepe all their people from looking back towards that Babiloniſh Whoore.

No Church did make greater ſtate of that fort then the Engliſh, & no man in that church more then King *Charles* bleſſed Father. Hee was not content himſelfe to beleeve and avow the Pope that great Antichriſt, but alſo with arguments invincible drawn mainely from ſome paſſages of the Revelation, cleared now as light , by the Commentary of the Popes practiſes , to demonſtrate to all Neighbour Princes and States of Chriſtendome in a monitorie

Trea-

Treatise this his beliefe, for that expresse end, that from this truth clearly proved, they might not onely see the necessitie he had to keep himselfe and his Subjects for evermore from returning to *Rome*, but they also by this one argument might be forced to cast off the yoake of the Pope, when they saw him cloathed with the garments of Antichrist.

It was the continuall song of all the Bishops and Clergie in England, till D. *Laud* gott absolute credite with the *Duke of Buckinghame*, that the Popes Antichristianisme was an engine of such efficacie as was able of it selfe alone, if well manadged to overthrow the wals of *Rome*.

For this I give but two witnesses, two late English Bishops both of them deponing before all England to King *Iames*, and he accepting their testimonie, (a) *Abbots of Salisburrie* in his dedicatorie Epistle to king *Iames* before his Treatise of Antichrist. & *Downame* of *Derry* in the first paragraph (b) of his booke dedicated also to *K. James* upon that same subject. Notwithstanding my lord of *Canterburie*, For making the way to *Rome* more smooth, spareth not to cause raze downe to the earth this fort. *Montagu* & *White* his non-such divines, as we heard them stiled at *his Graces* direction by his *Herauld Heylene*, will have the kings unanswerable argumeuts proponed by him even to forraine Princes; not onely counted weake but plaine frensies. This word doth Featlie cite from their

(a) *Cæterum agendo quam nihil agant, & ambitiose magnorum voluminum apparatu non nisi lituras scribāt, disputatione ista de antichristo, liquido constare poterit; quia si causam hanc obtinuerimus esse romanum pontificem antichristum, de reliquæ controversia dubitandi, non erit relictus, locus, quia de Antichristi doctrina, quin pernitiosa sit & impia dubitari non potest.* (b) *Illa mihi imprimis quæstio, quæ est de antichristo, dignissima semper est visa, in qua docti determinandi omnes tum ingenij, tum industriæ nervos contenderent; illa enim de veritate quam nos in hac causa singulari Dei beneficio tenemus, si inter omnes semel conveniret de reliquis statim controversijs actum esset, debellatumque, neque aliquid in posterum periculi fores, quemquam omnino Christianum, cui sua cari esset salus, detecto jam antichristo, agnitoque adhesurum.*

c) Pag.

Appeal. (c) Christopher Dow is licentiat by Canterburie, to affirme that howsoever our Divines at the beginning of the Reformation in the heat of dispute did upbraid the Pope with Antichristianisme, yet now that heat being cooled, the matter to men in their sober blood appeares doubtfull. (d) his Graces Herauld appointed to speake for his lord by the State, doth correct this simple Dow, and puts the matter out of all doubt, assuring by good scripturall proofe, by a text miserablie abused, that the Pope is not, was not, and can not be Antichrist. (e) And that in this matter there may heereafter betwixt the Canterburians and Rome remaine no shaddow of Controversie, their man Shelfoord, comes home to Bellarmine, well neere in *omnibus*, making Antichrist one single man; a Iew preaching formall blasphemies against Christ natures & person three yeares and an half, killing by his hands Enoch and Elias. And least any footsteppe of this beliefe should ever appeare in the church of England, Canterburie confesseth that the place of the publicke lyturgie wherein it was imported, was changed by his own hand. (g)

This scarre-crow being set aside, at once the Pope, the Cardinals and all their Religion began to

(c) *Pelag. redi. v. 2. tab. pag.* 39. As for the Protestant arguments taken out of the Apocalypse, to prove the pope to be the Antichrist. Bellarmine calleth them *deliramenta*, dotages: And the appealer to show more zeal to the Popes cause straineth further, & tearmeth them apocalypticall phrensies.

(d) P. 53. Many learned in our church especially when the greatest heat was stricken betweene us and Rome, have affirmed the Pope to be the Antichrist, yet to them that calmely and seriously consider it, it may not without good reason be disputed as doubtfull (e) Pag. 128. I have yet one thing more to say to you in this point, S. John hath given it for a rule, that every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God, but is that spirit of Antichrist, whereof yee have heard. So that unlesse you can make good (as I thinke you can not) that the pope of Rome confesseth not that Iesus Christ is come in the flesh, you have no reason to conclude that he is that Antichrist. (f) His fifth sermon through the whole. (g) Star-chamber speach, pag. 32. the first place is changed thus, from, Root out that Babylonish and Antichristian sect, which say of Ierusalem, into this forme of words, Root out that *Romish* and *Babylonish* sect, of them, which say, This alteration is of so small consequence that it is, not worthie the speaking: or if there be any thing of moment in it, it is answered in the next, where the chiefe thing he sayes, is, that he was commanded to alter it by the King for to remove scandall from the Papists.

looke with a new face. Anent the Pope they tell us first, (*h*) that the reformers did him pitifull wrong in spoyling him, not only of those things he had usurped, but of many priviledges which were his owne by due right, and should have beene left to him untouched. Againe they will have us to believe, that the Sea of Rome was truelie Peters Apostolick chaire, that Peter was truelie a Prince among the Apostles, that the Pope is (*i*) Petets onelie successor, that within the bounds of his owne Patriarchat he is a Prince, he is a monarch. Thirdlie, that order and unitie do necessarly require one Bishop to have the inspection and superioritie over all Bishopes, and that this prerogative by good Eccleſiasticall right is due to the Pope. (*k*) Fourthly, that all the authoritie which the English Bishops have this day, speciallie his Grace of

They are contēt to have the popes authoritie set up again in England

(*h*) *Montag. antigage, pag.* 41. *Gens abium unaquæque tandem suas sibi plumas repetendo furtivis coloribus denudatam, propriis etiam quod non oportuit, improbantque vehementer ἐπιπλοκὴν περὶ circumcisã, nudam, ridendum, exsibilandam corniculã exposuerunt.*

(*i*) *Cant. relat.* of the confes. *pag.* 183 A primacie of order was never denyed to *S. Peter*, that *Rome* had *potentioren principatum* then other Churches: the Protestants grant, and that not only, becaus the Roman Prelate was *ordine primus*, first in order and degree, which some one must be to avoide confusion, but also, *&c. Ibid. pag.* 154. *Austen* sayeth indeed, that in the Church of *Rome* there did ever flourish the principalitie of an Apostolick Chaire, this no man denyes. *Ibid. pag.* 133. No man of learning doubts but the Church of *Rome* had a powerfull principalitie within its owne patriarchat. *Montag. Antigag. pag* 51. *Damus à Petro ad ætatem Augustini in Ecclesia Romana Apostolicæ cathedræ semper viguisse principatum. Ibid. pag.* 57. *Quæ ratio erat olim singulorum in suis παροικίαις Episcoporum, eadem erat in provinciis Metrapolitarum, in terrarum orbe patriarcharum, rectè autem (quis negat) consultum eratolim, & cautum per canones vetustæ Ecclesiæ, ut Romanus ille primus (nec hoc negatur) Episcoporum, cui tot per occidentem suffraganei adherebant, suam sententiam rogatus adhiberet, ubi fides Ecclesiæ universalis, aut κοινωνία in rebus ad πολιτείαν spectantibus agitabatur, & quicquid sanciretur suo suffragio confirmaret, priusquam ratum firmumfixumque legis vim & efficaciam per Ecclesiam universalem obtineret. Ibid. pag.* 80. *Monarchæ sunt Episcopi in suis παροικίαις, monarchæ in suis διοικήσεσι, Metropolitæ Monarchæ Patriarchæ augustiores, sed plures per unam Ecclesiam Catholicam: Præcipuæ olim parti Christiani orbis hoc est, cunctis ad occidentem regionibus cum authoritate quadam non illa suprema præfuit Pontifex, etsi non obstaret illa perdita ambitio etiam hodie preesset.*

(*k*) *Cant. relat. p.* 183. The Roman Prelate was *ordine primus*, first in order or degree, which some one must bee to avoid confusion. *Montag. antid pag.* 116.

Can-

Canterbury, is derived to them from the Pope and Peters chair, That if this derivation could not be clearlie demonstrat, the Clergie of England might justlie refuse all obedience to their Bishops jurisdiction. (*l*) Fifthly, that divers of the late Popes have been verie good men, yea, among the best of men, that those of them who have beene verie monsters of men, yet for that veneration which their high and eminent place in the Church of God, doth require all the stiles of honour in justice is due to them, even holinesse it self in abstracto, that to refuse them this, or their other titles is but brainsick puritanisme. (*m*)

Certum est ratione vinculi communis inter Christianos ratione ordinis præcedentis inter Patriarchas universalis Ecclesiæ cunam ad Petri sedem confluxisse. Ibid. pag. 51. Ecclesia acies ordinata multitudo, συταξις, constituta. Vbicunque multi & multiplicitas, ut ordo eluceat, & harmonia conservetur, ab uno arcessenda est origo omnis. Vnde autem melius origo omnis quam ab Ecclesia principali, loco debetur hæc præeminentia, loci primatum, & illum ordinis, & propter utrumque præstantiæ habeat, si voluerit Romanus pontifex. Inter Ecclesiæ sacerdotes communio & societas ejusdemque fidei integræ & illibatæ professio, quoad ordinem & interdum executionem non potuit nisi ab uno aliquo fieri & derivari; Inde autem per consensum Christianæ orbis derivabatur, hoc est, à cathedra & sede Petri Romano scilicet Episcopatis. Ibid. pag. 158. Illi certè principatum sacerdotii super omnes antiquatas tribuit, neque nos hunc abnuimus principatum, fontem esse sacerdotii, & summi Pontificatus apicem nos non reluctamur, est & sit.

(*l*) *Pokling. alt. pag.* 50. Miserable were we, if hee that now sits archbishop of *Canterburie*, could not derive his succession from *S. Augustine*, *S. Augustine* from *S. Gregorie*, *S. Gregorie* from *S. Peter*. What a comfort it is to his Grace, that he can say, *Ego sum hæres Apostolorum*, I, and my predecessors have kept possession. *Pokling.* Sunday at the beginning. Our Diocesian can derive himselfe the successor of an apostle, other wise we should have taken his call for the vocie of a stranger, & not have here appeared. It is *S. Augustins* resolutō, *Successio Episcoporum a ipsa sede Petri*, is that which among other things by him named, keepes us in the bosome of the Church, & subjects us to our Bishops jurisdiction. (*m*) *Montag. oreg. Eccles. p.* 112. *Patrum nostrorum vel avorum memoria dua summi Pontifices virri optimi & doctissimi, Hadrianus sextus, & Bellarmini avunculus Marcellus secundus. Antid. pag.* 47. *Romanus Episcopus Pontifex maximus quidni dicebatur, scio vocatum benedictum, scio Papam & Pastorem nominari, quid si hæc omnia nomina usurpabat. Orig. pag.* 417. *Certis quibusdam titulis, & elogiis homines ἐμβαθμον constitutos ab omni retro antiqualite viti prudentes etiam & religiosi honorant, istos honorum lemnistos, non est cujusvis conculcare, sed nec palam reprehendere, aut iisdem derogare, id quod*

solent πανδ σεφομαιχης, Puritani Pontificem Romanum suam sanctitatem indigitare certissimus est character Antichristianismi: Non tibi, sed religioni dicebat olim Isidis adorator, cum asinus portans mysteria se putaret veneratum, honorem pari modo non Paulo alicui quarto Alexandro Sexto, Ioanni duodecimo & cæteris, si qui sunt prodigia & propudia honestatis, sed religioni exhibendum contendimus, hoc est, eminenti dignitati, quâ ultra alios in Ecclesia Dei præditi sunt, sed est hæc phreneſis hominum solummodo phanaticorum.

6 That the dignitie of the Episcopall office, specially the Bishop of Rome his eminency, was as far above the dignity of the Emperours and Kings, as the soule is above the body, or God above the creature; yea, that the stile of God was but the Popes due: (n) 7. That Emperours and Kings did but their ducty in giving reverence; yea, adoration unto the Pope with great summes of money by way of tribute: (o) 8 That the temporall principalities which the Pope enjoyeth this day in Italie, or elsewhere, are but his just possessions, which none ought to invy him: (p) 9. That the restitution of the Popes ancient authority in England, and yeelding unto him all the power that this day

(n) *Montag. antip. pag.* 166. *Est quidem sacerdotium, ut rectè observat Phil.* χαιρας ἐξαιρετον, *&* σὸκ ἐπιγειον ἀλλὰ ἐπουρανιον κτημα, *itaque ut* τιμὴ τῆς πρωτης *Iesu Christi, ut Dei atque hominum* μεσιτου *summus à Christianis omnibus, Divino instituto debetur honor & reverentia singularis. ibid. p.* 40. *Fatetur ultro sacerdotium aliquo modo in quibusdam supra regiam dignitatem eminere, cum vetustis & orthodoxis patribus* ἀρχων ἐστιν *(inquit Chrysostom)* τὸ ἀρχον ἐκεινου *(regem prius dixerat)* σεμνοτερον, *&* Nazianzen, *in apologia a* ὅσῳ ψυχὴ σωματος *&* ἐστι κρειττων τοσουτῳ βασιλεως *&* ἱερωσυνη. *ibid. p.* 162. *Allusum est a piissimo rege ad illud Exodi, Constitui te Deum Pharaonis; communicat Deus* τοῦτῳ βαθμῳ, *seu Pontificio seu civili, sui ipsius* ὑπεροχαι *&* ἀξιωματα *dii vocantur quis ringatur ob hanc* κλησιν, *& merito quos locũ ille suum voluit inter homines sustinere.*

(o) *Montag antid pag.* 40. *Non est mirum si* Constantinus *olim* Pipinus, Carolus, *& alii occurrerent, de equis descenderent, venientes exceperint, religionis antistites Christianæ venerationemque exhibuerint. Quid mirum Turcarum Caliphis non ita pridem tot Sultanos tantam observantiam exhibuisse tam ampla vectigalia persolvisse: Non minora quondam principes & populi Christiani Christianis sacerdotibus imprimis Romanis pontificibus exhibuerint, exhibebunt etiamnum ad pristinos illos mores si tantum revertatur, & exempla pietatis maiorum. ibid. pag.* 158. *Adoravit* Ioannem Iustinus, *sic &* Constantinus *inferiores* Ioanne *sacerdotes, adoravit autem dicit author ille tuus dans gloriam Deo.*

(p) *Montag. antid. pag.* 95. *Habeat ille suas sibi opes & facultates, fundos habeat & latifundia, principatum & dominium per Ecclesia terras, & Petri possessiones obtineat, dummode contentus vetustiorum principum liberalitate, alienam non invadat possessionem.*

he hath

he hath in Spaine or France, would be many wayes advantageous, and in nothing prejudiciall to the King: (q) 10 The old constitution of the Emperour, whereby all the westerne clergie is so farre subjected to the Bishop of Rome, that without him they are disabled to make any Ecclesiasticall law, and obliged to receave for lawes what he doth enjoyne, was very reasonable: Yea, if the King would be pleased to command all the church men in his dominions to be that far subject to the Pope they would be unreasonable to refuse present obedience: (r) Onely by all meanes my Lord of Canterburies prerogative behoved to bee secured, his ancient right to the patriarchat of the whole Isle of Britaine behoved to be made cleare, that to his rod the whole clergie of the Isle might submit their shoulders, as to their spirituall head and Monarch, from whom to Rome there could bee no appeale, (s) in any cause which concerned onely the churches of the Kings dominions; for in causes more universall of the whole catholicke Church, willingly they are contented that the Patriarch of Britaine and all others should submit to their grand Aposto-

(q) *Cant. relat. pag.* 202 Hee that is not blinde may see if hee wil, of what little value the popes power in *France* and *Spaine* is this day further then to serve the turns of their Kings therewith, which they doe to their great advantage.

(r) *Montag. antid. pag.* 156. *Quod è codice allegatur* Theodosiano *decernimus, ne quid tam Episcopis Gallicanis quã aliarum provinciarum, contra consuetudinem veterem liceat, sine viri venerabilis Papæ urbis alternæ authoritate tentare, sed illis omnibusq; legis loco sit, quicquid sanxit sanxeritve sedis apostolicæ authoritas. Quicquid hic pontifici* (sayeth *Montagow*) *arrogatur id totum edicto debetur* Theodosiano *vel vetustæ consuetudini, quicquid autem per rescriptum tribuitur imperatoris ad occidentales credo solos pertinebat. & nec omnes, quibus juxta veterem consuetudinem Pontifex præsidebat ut Patriarcha: Decernat imperator de Germanis episcopis, Rex Angliæ de Britannis suis, Francorum de Gallicanis, quod olim* Theodosius *decrevit, dicto erunt omnes obedientes.* (s) *Cant. relat. pag.* 171. It is plaine, that in these ancient times, in the Church government, *Britaine* was neever subject to the Sea of *Rome*, for it was one of the six diocies of the West Empire, and had a primat of its own: Nay *Iohn Capgraw*, and *William Mabinnesburrie* tell us, that Pope *Vrban* the second, in the Councel at *Bari in Apuleia*, accounted my worthie predecessor *S. Anselme* as his owne Compeer, and said, Hee was as the patriarch and apostolick of the other world, *quasi comparem, & veluti Apostolicum alterius orbis & Patriarcham.* Now the *Britains* having a primate of their own, which is greater then a Metropolitan; yea, a patriarch, if yee wil, he could not be appealed from to *Rome*.

licke father of Rome. (t) Everie one of these pontificall positions since the midst of Henrie the eights raigne, would have beene counted in England great paradoxes, yet now all of them are avowed by Canterbuerie himself, in that verie booke which the last yeare at the Kings direction hee set forth, for to satisfie the world anent their suspition of his Poperie, or else by D. Montagu in his books yet unrepealed, and cleanged of all suspition of Poperie by M. Dow, under the seal of his Graces licencing servant.

(t) *Montag. Antid. pag. 57. Rectè cautum erat olim per canones vetustæ Ecclesiæ, ut Romanus ille primus Episcoporum, cui tot per occidentem suffraganei adhærebant, suam sententiam rogatus adhiberet, ubi fidei Ecclesiæ universalis, vel καινότητι in rebus ad politiam spectantibus, agitabatur supra.*

Their minde to the Cardinalat.

This much for the Pope. About the Cardinalls they tell us that their office is an high and eminent dignitie in the Church of God; for the which their persons are to be handled with great reverence and honour, (w) that their office is a reward due to high graces and vertues, that some of them though the greatest enemies that ever the reformed Churches have felt, such as Baronius that spent all his time in opposing the trueth and advancing Antichristianisme, and Barromæus (x) a bloudy persecutor of our religion and one of the fathers of Trent, that even such men are so full of grace and pietie, that it is a great fault in any protestant to break so much as a jest on their red hattes.

(w) *Montag. ap. pag. 56 Penitere non potuit Baronium eruditissimũ & laboriosissimum virum, industriæ suæ ac diligentiæ, Cardinalitiame: niminde & merito quidem suo adeptus suscepit dignitatẽ. ibid. pag. 75. Virum illustri adeo nominis celebritate & eminentissima dignitate cõstitutum, honestum, probum, preterea in vitâ privata rigidem severum ac tantum non ἀσκητὴν nusquam nisi honorificentissime compellavi.*

Where the head and shoulders are so much affected it is hard to restraine charitie from the rest of the bodie. These good men vent their passion no lesse towards the bodie of the present Church of Rome, then towards the Pope and the Cardinalls. For his jearing veine floureth Cardinal *Baromæus*, whereas, if he list to read his life, he may not be ignorant that the Cardinall was a man of exemplarie holinesse and spent the greatest part of his life in fasting, prayer, almes-deeds, preaching, exhoration, and doctrine, and did detest both impietie and vanitie both in word and deed. Me thinkes his conscience should checke him for his scornfull usage of a man who had the report of so vertuous and pious a Bishop.

(x) *Pokling. Alt. pag. 34.* The *Linchonshire* Minister it

first

first his grace avowes over and over againe that the Papists and wee are of one and the same religion, that to speak otherwayes, as the Liturgie of England did all King Iames dayes, were a matter of very dangerous consequent, and therefore he confesseth his helping that part of the liturgie which puts a note of infamie upon the popish religion, least that note should fall upon our owne religion which with the popish is but all one (y) 2 They will have us to understand though wee & the papists differ in some things, yet that this very day their is no schisme betwixt papists and Protestants, that protestants keep union and communion with the Church of Rome in all things required for the essence of a true Church &necessarie for salvation, that though they communicate not with some of her doctrines and practices, yet this marres not the true union and communion of the two Churches both in faith and charitie. That these who passe harder censures upon Rome are but zelots in whom too much zeale hath burnt up all wisedome and charitie. (z) 3 Thar the points wherein the two Churches doe differ are such as prejudge not theSalvation of either partie, that they are not foundamentall, and albeit they were so: yet the truths that the papists doe maintaine are of force to hinder all the evil that can cõ-

They affect much to be joyned with the Church of *Rome*, as shee stands.

(y) *Cant.* relat. p36 The Church of Rome & Protestants set not up a differẽt Religiõ, for the christian Religion is the same to both, but they differ in the same Religion, and the difference is in certain grosse corruptions to the very endangering of salvation, which each side saith the other is guiltie. of *Star-chamber* speach, pag. 36. My second reason is, That the learned make but three Religions to have beene of old in the world, Paganisme, Iudaisme, and Christianitie and now they have added a fourth which is Turcisme Now if this ground of theirs be true, as it is generally received, perhaps it will be of dangerous consequence sadly to avow that the popish religion is rebellion, though this clause passed in the liturgie through inadvertrance in King Iames time, this reason well weighed is taken from the very foundation of Religion it selfe. ibid. pag. 34. His Majesty expresly commanded mee to make the alteration, and to see it printed. (z) *Pottar* p. 3. 66. Wee darre not communicat with Rome, either in her publicke Liturgie which is manifestly polluted with grosse superstition, or in these corrupt and ungrounded opinions, which she hath added to the faith. These make up the poperie, but not the Church of Rome. In them our communion is dissolved, but wee have still a true and reall union with that and all other members of the Church universall in faith and charitie. ibid. pag. 74. To depart from the Church of Rome in some doctrines and practices, wee had just & necessarie cause though

the Church of *Rome* wanted nothing neceſſarie to ſalvation. There is great difference betwixt ſhiſme from them and reformation me from their errours. (†) 4 That the popiſh errours, let bee to bee fundamentall, are of ſo ſmall importance as they doe not prejudge either faith, hope, or charitie, let be ſalvation.

of our ſelfe. It is one thing to leave communion with the Church of Rome, and another to leave communicating with her erros, whoſoever profeſſeth himſelfe to forſake the communion of any one member of Chriſts bodie, muſt confeſſe himſelf conſequently to forſake the whole. And therefore wee forſake not Romes communion more nor the body of Chriſt whereof wee acknowledge the Church of Rome to bee a member, though corrupted. If any Zelots hath proceeded among us to heavier cenſures, their zeal may bee excuſed, but their charitie and wiſedome can not hee iuſtified. *Cant.* relat. p. 192. The Proteſtants have not left the Church of Rome in her eſſence, but in her errors, not in things which conſtitute a Church, but only in ſuch abuſes and corruptions which worke toward the deſſolution of a Church. (†) *Cant.* relate. pag. 249. The foundation is and remaineth whole in the mids of their ſuperſtitions. *Heylens* anſwere. pag. 124. Suppoſe a great Prelat in the high Commiſſion Court had ſaid openly, That wee and the Church of Rome differed not *in fundamentalibus*, yet how commeth this to be an innovation in the doctrine of England. For that church telleth us in the 19. article, That Rome doth erre in matters of Faith, but it hath not told us that ſhe doth erre in *fundamentalibus*. *Halls* old religion after the beginniug: It is the charitable profeſſion of zealous *Luther*, that under the poperie there is much Chriſtian good, yea, all, that under the papacie there is true Chriſtianity, yea, the kernell of Chriſtianitie? Neither doe wee cenſure that Church, for what it hath not, but for what it hath. Fundamentall truth is like the *Maronian* wine which if it bee mixed with twentie times ſo much water, holds his ſtrength. Rome as it is Babylon, wee muſt come out of it, but as it is an outward viſible Church, wee neither did nor would, *Butterfields Maſkell.* Poperie is poyſon, but fundamentall truth is an antidot. A little quantitie of antidot that is ſoveraigne, will deſtroy much poyſon. *Pottar* pag. 62. The moſt neceſſarie and fundamentall truths which conſtitute a Church, are on both ſides unqueſtioned, ibid. By fundamentall points of Faith wee underſtand theſe prime, and capitall doctrines of Religion, which make up the holy Catholick Faith, which eſſentially conſtitutes a true Church and a true Chriſtian. The Apoſtles Creed taken in a Catholicke ſenſe that is as it was further opened in ſome parts by occaſion of emergent hereſies in the other catholicke creed of *Nice, Conſtantinople, Epheſus, Chalcedon* and *Athanaſius* is ſaid generally by the Scholemen & Fathers to comprehend a perfect catalogue of fundamentall truths, & to imply a full rejection of fundamentall hereſies. ibid. pag. 109. It ſemeed to ſome men of great learning and jndgement, ſuch as *Hooker* and *Morton*, that all who profeſſe to love the Lord Ieſus, are brethren, and may be ſaved, though with erros, even fundamentall.

mentall truths, & to imply a full rejection of fundamentall heresies. ibid. p. 109 It seemed to some men of great learning and judgement, such as *Hooker* and *Morton*, that all who professe to love the Lord Iesus, are brethren, and may be saved, though with errors, even fundamentall. Heretickes doe imbrace the principles of Christianitie, and erre only by misconstruction. Whereupon their opinions, albeit repugnant indeed to Faith yet are held other wise by them, and maintained as consonant to the Faith.

(a) Fiftly, That a generall repenrance for all unknowne sinnes is sufficient to secure the salvation not only of these who have lived and died in the popish tenets before the councell of Trent, but even to this day not only their people, but their most learned Clergie, Popes, Cardinalls, Iesuits, living and dying in their bitter oppositions and persecutions of protestants, are in no hazard of damnation, though they never come to any particular acknowledge

(a) *Cant. relat. pag.* 361 *Holcat. Non omnis error in his quæ fidei sunt est aut infidelitas, aut hæresis.* In things not necessarie though they bee divine truths if about them men differ, it is no more then they have done, more or lesse in all ages, and they may differ and yet preserve that one necessary Faith intire, and charitie also, if they be so well minded, for opinions which flattereth about that one souls saving Faith, there are dangerous differences this day. *Pottar* pag. 38. It is a great vanitie to hope or expect that all learned men in this life should absolutely consent in all the particles of the divine truth, so long as the Faith once delivered to the Saints, and that common faith containing all necessary verities is keeped. So long as men walke charitably according to this rule, though in other things they be otherwise minded, the unitie of the Church is no wise violated: for it doth consist in the unitie of faith, not of opinions, in the union of mens hearts by true charitie, which easily tolerateth unnecessar differences. Some points of religion are primitive articles essentiall in the object of Faith. Dissension in these is pernitious, and destroyeth unitie. Other, are secundary probable obscure and accidentall points; Disputations in these are tolerable. Unitie in these is very contingent and variable. As in musicall consort, a discord now and then, so it bee in the discant, and depart not from the ground, sweetens the harmonie: So the vanitie of opinions and rites in divers parts of the Church, doth rather commend then prejudice the unitie of the whole. *Montag. Antigog.* page 14. Truth is of two sorts among men, manifest and confessed truth, or more obscure and involved truth. Plainly delivered in Scripture are all these points which belong unto Faith, and manors, hope and charitie. I know none of these contraverted *inter partes*. The articles of our creed are confessed on both sides, & held plaine enough. The contraverted points are of a larger and inferiour allay. Of them a man may be ignorant without any danger of his

ſoule at all. A man may reſolve or oppoſe this way or that way with out perrell of periſhing. *Cant. relat.* about the end. The coruptions of Rome materially, and in the very kinde and nature, are leaven, droſſe, hay and ſtubble, yet the Biſhop thought that ſuch as were miſled by education, or long cuſtome, or overvalving ledgement of their ſinfull opinions or practiſes following thereupon. (*b*) Sixtlie, They teach us that papiſts may not in reaſon be ſtiled either idolaters, or hereticks, or ſchiſmaticks. His Grace in that great large folio ſet out the laſt yeare, to declare to the world the fartherſt that his minde could be drawen for to oppoſe poperie, is not pleaſed, to my memorie, in his moſt verhement oppoſitions to lay to their charge any of theſe three crimes, neither doe I remember in all the ſearch my poore lecture hath made, that any of his favourits in their writtes the Soveraignity of the Romane Church, and did in ſimplicitie of heart imbrace them, might by theyr generall repentance and Faith in the Merits of Chriſt, attended with charitie and other verues finde mercie at Gods hands. *Shelfoord* pag. 235. Though there bee ſome difference among us in ceremonies and expoſitions, which deſtroy not, yet ſtill our head Chriſt by Baptiſme ſtands upon our bodie, and the ſubſtance of the Goſpel is intire and whole among us by retaining the articles of the Faith, the volume of the New-Teſtament, and the practice there of by Faith and good workes. ibid. page 239. There bee differences which hinder our agreement. What then? Among the Greekes there were divers Dialects, and yet they had but one language, they held together in the maine. So though Papiſts have a letter more then wee, and wee one letter for another, yet wee hold together in the radix. *Paul* could beare with differences, expecting Gods reformation. *If you bee otherwiſe minded God ſhall revaile.* For the preſent let us bee patient, and afterward God will ſhew where the errour lyeth. Why ſhould wee preſume ſo much of our skill, while wee are in our none-age, and know but in part? Have not better men then wee beene deceived? Have not diſſenting Fathers and ſlyding Schooliſts been alwayes borne with in points of Religion? (*b*) *Pottar* page 77. Wee hope well of theſe holy ſoules, who in former ages lived and died in the church of Rome, for though they died in many ſinfull errours, yet becauſe they did it ignorantly through unbeliefe, not knowing them either to bee errours or ſins, and repented in generall for all their unknowne treſpaſſes, wee doubt not, but they obtained pardon of all their ignorances. Nay, our charitie reacheth further to all theſe that this day, who in ſimplicitie of heart believe the Romane religion, and profeſſe it. But we underſtand only them who either have no ſufficient meanes to finde the truth, or elſe as after theuſe of the beſt meanes they can have, all things conſidered, finde no ſufficient motives to convince their conſcienſe of errours. *Chomley* his defence of *Hall*, I dare bee bold to ſay that the church of Rome had not for many hundreth yeares

theſe

theſe twelve yeares bygone hath layed to the charge of Rome in earneſt, either idolatrie hereſie or ſhiſme, but by the contrary hath abſolved them clearly in formall termes of al thoſe three cirmes. before the councel of *Trent*, ſo good a forme of doctrine as the *Tridentin* catechiſme doth containe.

(c) Of idolatrie, becauſe they teach not the giving of latria to any image or any creature.

(c) *Shelfoord.* p. 300 I am not in the minde that all images are idols, but only when they are worſhipped for gods. This the word *idolatria* ſignifieth the worſhipping of images, with *latria*, that is divine worſhip, as it is uſed by Divines. *Cant.* relat. pag. 299. They keepe cloſe to that which is ſuperſtition, and in the caſe of images come near to idolatrie. *Montag. apar.* page 79. *Et certè quamdiù palam non deficiunt, à pietate & cultu Dei proprio ad idolatriam, etiam moribus impii, vita contaminati, tolerantur in Eccleſia non minus quam milvus & corvus immunda animalierant in arca Eccleſia κεγνωνω ſingulari. At nullus in arca erat idololatres, quia Chriſtianam pietatem quatenus Chriſtianam idololatres execratur. Montag.* pag. 309. *Dei cultum latriam quam appellant nec poſſumus alicui creaturæ, nec debemus ſive humanæ ſive angelicæ quamvis excellentiſſimæ impendere. Hoc fatibitur Bullingerus Pontificius & tota ſchola non inſanientium adverſariorum, nolunt enim illi quovis modo cuicunque creaturæ latriam nequidem cultu relativo exhiberi. Montag. Antigag.* page 319. You ſay, that images muſt not have *latria*: ſo we: let your practice and doctrine goe together, and wee agree. *Dow* againſt *Burton* obiecteth that my lord *Canterburie* did raze out the publicke booke of faſts, this ſentence, Thou haſt delivered us from ſuperſtition and idolatrie wherein we were utterly drowned, his chief anſwere is, That men may bee good Proteſtants, and yet not damne all their forefathers, who lived before the reformation, as hee muſt doe, who ſaith of them, they were wholly drowned in idolatrie which though *M. Burton* perhaps will not, yet ſome men may thinke it to be a reaſon ſufficient for the leaving out of that ſentence.

(d) Of hereſie, becauſe their errours taketh no part of the fundation away, but are onely exceſſes and additions conſiſting with all funda-

(d) *Cant relat.* page 306. *Non omnes error in his que fidei ſunt eſt aut infidelitas aut hereſis. Pottar*, page 102. Every ſect hath ſome zelots ſo paſſionatly in love with their own opinions that they condemne all other differing from them to bee hereticall, ſo there liveth not a Chriſtian on earth who in the judgement of many other is not an hereticke, ibid. page The Gyant in *Gath* was a true man, though much deformed with ſuperfluous fingers and toes, but if one loſe any vital part, hee is a man no longer, there is not ſo much danger in adding ſuperfluities, as is in detracting, what is eſſentiall and neceſſarie, that the Church ſhall never bee robbed of anie truth, neceſſarie to the beeing of the Church, the

promiſes of Chriſt aſſureth us, but that ſhee ſhal adde no un neceſſarie truth wee have no warrant.

(e) *Cant. relat.* page 316. If any will bee a leader & teaching hereticke, and adde ſhiſme to hereſies, and bee obſtinate in both, hee without repentance muſt needs bee loſt, while many that ſucced him in the errour onely, and no obſtinacy may bee ſaved: I ſay, thoſe howſoever miſled, are neither ſchiſmaticks nor hereticks before God and are therefore in a ſtate of ſalvation. *Monag. Apar. pag.* 28. *Sectam & hæreſin non faciunt ii qui conſtanter retinent doctrinam traditam, nec enim ille hæreticus dicetur, qui per omnia Romanam fidem integerrimè profitetur. ibid. p.* 389. *Schiſmatici & ſingularitate rapti in tranſverſus quales Scaliger, Calvinus, Pareus, & alii opinatores, quæro autem an quis ferendus ſit homo novis terræ filius, qui contempto ſpretoque conſenſu majorum ſuas phreneticas obſervationes obtruſerit* (f) *Shelford* page 238. Let us Chriſtians leave off our diviſions, the papiſts and wee call upon one God, our Father, upon one Chriſt, our Saviour, one holy Ghoſt, our ſanctifier, and wee have but one meane to unite us to this holy Uni-trinitie, which is Baptiſme, How then ſhould wee not bee brethren? O bleſſed Ieſus, raiſe up one to bid the people returne, bleſſed bee that peace maker among men, *Nulla ſalus bello pacem te poſcimus omne. ibid page* 296. Why judge wee ſo eagerly others for holding of errours, ane aſy without them? Some errours we may beare with, charitie teacheth me to judge that errours of Chriſtians are not of intention but ignorance. For I beleeve that willingly and willingly, neither Papiſt, Proteſtant nor Lutheran would wrong their Head Chriſt, whom daily they profeſſe. *Montag. apar. page* 45. *Citius inter digladiantes Philoſophos de ſummo bono, quam inter Protectantes & Papiſtas inaudita nomina ſuperioribus ſæculis, & ſubintroducta nuper inauſpicato de controverſiis inter ipſos quæſtionibus conveniet, ſed viderunt poſteri de diſſidiis iſtis quæ penè nihil ſani, ſanctis nihil, in vita & moribus nobis reliquerunt, cum profani homines & politici ſub prætextu & ſimulatione religionis ſuas improbas actiones, enormia deſideria ſoleant palliare. Poſt mota hæc certamina inter partes odiis decertatim vatinianis, atque eo deventum eſt utrinque inſaniæ & exceſſus ut ferre eos nequeant zelotæ & furioſi plerique utrinque theologi qui non una cum ipſis velint inſanire. Quam indignis modis Caſſander vir uſque ad miraculum eruditus ipſiſſima modeſtia & pro bitatis anima, exceptus fuerit*

mentall trueth (e) Of ſhiſme, becauſe they goe on in the practice of their forbeares without introducing any late novations. 7. They declare it were verygood we had preſent peace with Rome as ſhe ſtands, her errours being but in opinions which charitie ought to tolerate, that the Church of England would gladly embrace this peace, that Caſſander and the like who further this reconciliation are the men of the world moſt worthie of praiſe, that the Ieſuits and Calviniſts both puritanes who hinder this peace, are the moſt flagitious and intollerable (f) perſons of this age. All this and much more of ſuch ſtufe you may ſee printed not onely with allowance but with ap-

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plause by the chiefe of that faction his Grace himselfe. Montagow the first of the three nonesuches, Pottar in that his much beloved piece put out as he sayeth at the command of authority. (g) Shelfoorde in his pious Sermons printed by the Vniversity of Cambridge presse at the direction of the Vice-Chancellour D. Beel dedicated to the Lord Keeper of England, adorned with many triumphing Epigrammes both latine and english by a number of the fellows, and although called in, yet no censure to this day for all the complaints against it, to our hearing hath been put either on the author or printer, or licencer, or adorners or any Doctrine contained therein, but the worst that Burton could pycke out of it is all defended by Dow and Heylen at his Graces speciall direction and subscribed licence as wee shall hear anone.

ab importuni utrinque Consoribus, Calvino *nimirum propter editum illum aureum libellum de officio viri pii, & pluribus inter Iesuitas propter consultationem* Paulo *liberiorem ignorat nemo, quam fortunæ aliam subire* Andreas Tricius *aliique qui impudenter noluerunt esse contentiosi. ibid. page 78. Hoc tempore tituli infilices protestantium & papistarum variantibus de fide ae pietate sententiis distraxerunt in diversum Christianum orbem, si qui sint qui bellum malint æternum, qui velint odia exerceri immortalia traducant illi nostram quæ solet odiosius exagitari tepeditatem vel ἀδιαφορίαν: Ego filius illius pacifici & pacificatoris qui fecit utraque unum desecta macerie separationis; neque certè arbitror ab hac ἰσοτιμίᾳ ab horret nostræ Anglicanæ Ecclesiæ suffragium & voluntas, quod nonnulli putant & vehementer contendunt, ibid. page 245. In Pharisæis ad vivum depictas imagines intueamur eorum hominum qui Pharisaica nobis instituta in Christianismum retulere, puritanos intelligo & Iesuitas, sive ut verius dicam utrumque puritanos honestatis etiam civilis reduviæ pietatis carcinomata, Christianismi dehonestamenta pacis & concordiæ alastoras & pernities.* (g) *Pottars* Epistle to the King, it was undertaken in obedience to your Maiesties particular commandement.

I hope now that all true protestants pondering the passages I have brought, beside many mo, wherewith themselves from their owne readings are acquainted, will not only absolve my alledgeances of rashnesse and slander, but also wonder at the incredible boldnesse of those men, who in these times wherein the Prince and state are by so many and deep tyes obliged, and according to their obligations hath so oft declared themselves possionatly zealous for the maintenance of protestant orthodoxie

doxie that yet they ſhould be ſo peart as to print in the royall city, and after long and great grumblings of the people & formal challenges of divers of the learned to reprint their clear affections to the pope and Cardinalls and the whole Romiſh religion, albeit truely this their ventorious boldneſſe ſeemes not more marveillous then their ingenuitie commendable : For they have ſaid nothing for the pope or Rome, but that which conſcience would pouſe any man upon all hazards to avow, who was ſo perſwaded in the particular heads of controverſies betwixt papiſts and proteſtants as they profeſſe themſelves to bee, to the end therefore that wee mayſee the former ſtrange enough paſſages not to have dropped from their pennes by any inadvertance, but upon plaine deſigne and deliberate purpoſe. wee will ſet downe in the next rowme the affection they profeſſe to the ſpeciall heads of poperie very conſonant to that which they have alreadie ſaid of that which wee count the whole lumpe and univerſall maſſe of Antichriſtianiſme. The ſpeciall heads of poperie are moe then I have leaſure to relate, or you can have patience to hear enumerate. Take notice therefore but of ſome pryme articles which Proteſtants uſe moſt to deteſt in papiſts, foure by name their idolatries, their hereſies, their ſuperſtitions, their abomination of deſolation the maſſe. If from their own mouth I make clear that in theſe foure they joyne with Rome againſt us, it is like none hereafter ſhall wonder of any thing that yet they have done or ſaid for the advancement of the popiſh party, and the ſubverting of the proteſtants Churches either at home, or over ſea, but rather embrace their ſobrietie and moderation who being minded, as they profeſſe, doe not break out in many moe both words and deeds, for the deſtroying of the

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protestant schisme, and bringing all back to the Catholick Apostolick mother Church of Rome,& unto the feet of his holinesse the Vicar of Christ, the successor of Peter, under whose obedience our holy and blessed antecessors did live and die.

CHAP. IIII.

The *Canterbuerians* joine with *Rome in her grossest idolatries.*

THE acts of Romes Idolatrie be many and various: None more open to the eye of beholders then these five, their adoration of altars, images, relicts, sacramentall bread, and Saints departed: For the first, their worshipping of the stocke or stone of the altar, if wee would impute it unto the Canterburians, they will deny it allutterlie, and avow, that they may well worship God before the altar, but to worship the altar, it self, to give to it that worship which is done before it, to give to it any religious worship any cultus, any προσκυνησιν, any σεβας, any adoration, they do detest it, as palpable idolatrie. So his Grace, so Pocklingtoune, so Heylene, so Lawrence, so Montagu do oft professe: But that you may see how little faith those mens Protestations do deserve, and that all may know either their desperat equivocating, or else their spirit of giddinesse, which makes them say and unsay the same things, in the same pages; consider all of the five named authours, for al their denyall, printing with approbation

In the midst of their denyall, yet they avow their giving of religious adoration to the very altar.

probation and applauſe as much worſhipping and adoration even of the altar, as any Papiſts this day living.

Begin with his Grace, you ſhal finde him in his Star-chamber ſpeach, for all his denyall, yet avowing within the bounds of two pages, once, twyſe, thryſe, (a) the giving of worſhip to the altar, and that ſuch worſhip, which is grounded upon that place of Scripture, Venite, adoremus, which we ſuppoſe none will deny to be Divine adoration, But wee muſt underſtand, that the King, and the Church of England heere, as in all things muſt beare the blame of his Graces faults, that the King and his moſt noble Knights of the garter muſt be patrones to this practice, and the Engliſh Lyturgie the enjoiner of it: But his Grace and thoſe that have the government of the church muſt bee praiſed for their moderation, in not urging this practice upon all their brethren. (b) D. Pocklingtoune with his Graces licence, proclamed the bending of the bodie and the Proſtration even to it, Heylene comes up at laſt to his Maſters back, and tels us that the adoration before the altar is the honour of the altar it ſelf, and that falling downe and kiſſing of the altar; for the honouring of the altar is conſtrained, no man queſtioned, onely religiouſly called upon, *venite adoremus*. (b) *Pockling. altare pag.* 160. I ſhall intreat the pious and judicious reader, to conſider with meet reverence, what is recorded among the ſtatuts of that moſt noble order; *non ſatis benè Deo atque altari reverentiam exhibuiſſe viſi ſunt, ut Deo & ejus altari proni facti debitum impenderent honorem, quoties prætergredietur ſummum altare in honorem Dei, debita genu flexione, reverentiaque conſalutabit.* Idem, in his Sunday no Sabbath at the end, If wee doe not onely bend or bow our body to his bleſſed board, or holy altar, but fall flat in our faces before his footſtool ſo ſoone as ever we come in ſight thereof, what Apoſtle or father would condemne us for, and not rather be deſired to ſee the Lord ſo honoured.

a) *Pag.* 47. A great reverence is due to the body, and ſo to the throne where his body is uſually preſent. *Ibid. pag.* 49. *Domino & altari ejus*, to the Lord your God, and to his altar, for there is a reverence due to that too. *Ibidem pag.* 45. Therefore according to the Service-book of the Church of *England* the prieſt & the people both are called upon, for externall and bodily worship of God in his Church; Therefore they which doe it not, innovat, and yet the government is ſo moderat, *God grant it be not too looſe*, that no mā

was a very commendable practiſe. (c) Laurence as he prints with Canterburies licence, but undoubtedly by an impudent lee, at the Kings ſpeciall commandement, doth maintaine not only veneration, but religious worſhipping adoration, προσκυνησις, σεβας and all, (d) not only by a relative and tranſient worſhip as he ſpeaks, (e) but alſo, which is a degree of madneſſe, beyond any thing that I ever have marked in any Papiſt, he will have a Divine adoration given to the altar it ſelf without any relation, or mentall abſtraction, becauſe of the union of Chriſts bodie with it which ſits there as in a chaire of eſtate even as without ſcruple or relations, or mentall abſtractions. wee give to the humane nature of Chriſt, for that perſonall union of the godhead with it Divine adoration, whereof in it ſelfe it is not capable. (f)

(c) Antidot *Lincolne* preface to the King, altars were eſteemeed ſo ſacred, that even the barbarous ſouldiours honoured them with affectionat kiſſes. Ibid. *Pag.* 86. The altar being thought to be more ſacred, had a far greater meaſure of reverence and devotion conferred upon it ιερας ασπασμον τραπεζης, a reverend ſalutation of the table, πρωω θυσιαστηριω, he and *Pocklingtoun* both *page* 142. commends that exhortation of the patriarch of *Conſtantinople*, in the fifth counſell, *Adoremus primum ſacraſanctum altare. Idem*, in his anſwere to *Bourtoun*, *page* 137. If you look higher unto the uſe and practice of the ancient Church, you can not miſſe a πρωω θυσιαστηριω, an honour to the altar a σεβασμον της τραπεζης, ad *ad geniculationem æris Dei.* (d) *page* 25. We finde in *Ignatius* πρωω θυσιαστηριω, a honour due to the altar, and in *Tertullian ad genicolari aris* a kneeling to the altars: and in the councell, προσκυνησιν τω θυσιαστηριω. an adoration of the altar; and in the ſynodals of *Odo reverentian altaribus exhibendam*, and in *Damaſcene* ξεοπτιας σεβας τραπεζης; and in another *divina altaria*, and in the life of *Marie* the Egyptian ριψασα εμαυτην επι της γης, και το αγιον προσκυνησασα εδαφος, caſting my ſelfe to the earth, and worſhipping the holy ground, and the Grecians triple proſtrations τρια προσκυνηματα before the altar in the old Liturgies.

(e) *Ibid.* Although they gave a religious reverence to theſe places, yet they terminat that religious reverence in God not in the places: The throne is honoured for the King; hee that reſpects the houſe for the owners ſake, reſpects not the houſe but him.

(f) *Ibid. page* 30. So much they ſaid, but to juſtifie the practice of our Church: I need not ſay ſo much, for as although the humane nature of Chriſt receive all from the Divine, yet wee adore the whole *ſuppoſitum* in groſſe which conſiſts of the humane as well as of the Divine. So becauſe of God' perſonall precenſe in the place, wee adore him without abſtraction of his per s

ſon, from the place, to wit, the altar. *Pockling. alt page* 153. Altars have beene in all ages ſo greatly honoured becauſe they are the ſeats and chaires of Eſtate, where the Lord vouchſafeth to place himſelfe amongſt us. *Quid eſt enim altare* (as *Optatus* ſpeakes) *niſi ſedes corporis & ſanguinis Chriſti.*

As much adoration of the elemẽts they grant as the Papiſts require.

For the adoration of the communion elements, which Proteſtants count an Idolatrie ſo horrible, that for it alone they would not faile to ſeperate from the church of Rome, though ſhe had no other fault, (*g*) their minde is plaine by the practice which his Grace maketh Heylene in his State anſwere defend, we do paſſe their adoration in the act of communicating, albeit wee think it ſtrange to ſee men who once were counted moderat and wiſe, by the touch of his Graces patron, to become ſo inſolent, as to hiſſe and hout at the doctrine and practice of the beſt reformed Chnrches, as vile and monſtruous, (*h*) who in the act of receaving hath thought meet to ſit or ſtand, rather than to kneele, we ſpake onlie of theſe their new adorations, which againſt the conſtant practice of the Engliſh church they are now begun to uſe, without the act of receaving, a number of low cringes towards theſe elements, when they take the paten in their hand, a low inclinabo before the bread, when they ſet it downe, another; when they take up the chalice, a third; when they ſet it downe a fourth, (*i*) That theſe avowed adorations before the element, without the act of receaving, are directed by them, not only they ſay to the perſon of Chriſt, whom they make their eſſentially preſent, but alſo unto the elements themſelves; we prove it by no other reaſon but their former confeſſion. Their adoration before the altar is done as they confeſſe unto the altar, much more their adoration before the elements, without the act of receaving muſt bee unto the elements:

(*g*) *Apologie des Egliſes reformes par Ioan Daile chap.* 20.

(*h*) *Hale* remedy of profainneſſe, *page* 128. away with theſe monſters of opinion and praictiſe, in this ſacrament Chriſt Ieſus is heer really tendered to us, and who can, who dare take him but on his knees.

(*i*) *Heylens* moderat anſwer, *pag.* 237. if bowing towards the communion table bee offenſive to you atthe adminiſtration of the Sacrament, I would faine know upon what reaſons you ſtomack, that men ſhould uſe their greateſt reverence in ſo great an action

elements: For I hope they will bee loath to affirme, that there is in the altar any worthinesse or aptitude or any other cause imaginable, which can make it capable of adoration, but the same causes are in the elements in a farre higher degree: The relation to Christs Body and Person, which they make the only foundation of those worships being much more true, more near, more clear in the elements, then in the altar, howsoever the Popish prostrations, and adorations, before the hostie; which to all Protestants is so abominable idolatry, are absolved by these men, not onely by the clearing of Papists of all idolatrie everie where, but particularly by their impatience, to have the adoration of the elements to be called Popish. For in our book of Canons when in the copie sent up to the King, the adoration of the bread, Chap. 6. Was styled by our Bishopes the Popish adoration, my lord of Canterburie on the margine with his owne hand directeth to scrape out the word Popish, as we can shew in the authentick manuscript of that booke now in our hands.

thinke you it fit the Priest should take into his hands the holy mysteries with out lowly reverence, or that it is an innovation so to doe?

Concerning images, behold their assertions, first they tell us that the pullers down of images, out of their churches, were but lownes and knaves, pretending onely religion to their profane covetousnesse, that they were truelie iconoclasticke and iconomachiam hereticks. (k) 2 That those who do pull downe or breake, or offereth any indignitie to a crosse to a crucifix, to a Saints image; are but madfools, that those injuries reflect upon Christ and the Saints, and are revenged sundrie

In the matter of images their full agreance with Rome.

(k) *Montag. orig. pag. 162. Imagines illa per Ecclesias constituta quæ furorem effugerunt, iconoclastarum. ibid. pag. 174 sub prætextu reformatæ pietatis, Deum, Ecclesiam, pietatem, per nefandissima sacrilegia everſis ubicunque monasteriis, templis, sacrariis, & redactis in fiscum maximis reditibus emunxerunt causantur &c. religiosi nebulones, &c.*

times with plagues from heaven; (*l*) 3 That the church of England (they take that church commonly by a hudge miſtake, for their owne prevalent faction therein) doeth not onely keep innumerable images of Chriſt, and the Saints in the moſt eminent and conſpicuous places of their Sanctuaries, but alſo dayly erect a number of new, long, and large ones, very curiouſly dreſſed, and that heerein they have reaſon to rejoice and glory, above all other reformed Churches; (*m*) 4. That theſe their manifold images, they uſe not onely for ornament, but alſo to be bookes to the Laicks, both for their inſtruction and kindling of their affections to pietie, zeale, charity, imitation of the Saints;

(*l*) *Montag. antid. pag.* 28. *Veriſſimum eſt omninoquod affirmas* Δῆλα τὰ ἀρχέτυπα τιμᾶσθαι ἐκ τῶν εἰκόνων, *ut Cæſaris imago in numiſmate, ut Miletii character in pala annuli, quod ſi quis Cæſarem in charactere ſuo & numiſmate* ἀτιμάζοι *in archetypum tranſit ea contumelia, quo modo ſi quis ſancti alicujus imaginem dedecore afficiat, illum ego & ὑγιαίνων optaverim, & ſuæ temeritatis pœnas dare. Studley* in his glaſſe for ſchiſmatiks about the end, tels us, that hee knew a Churchwarden for the taking downe of a croſſe, which he conceived to have beene by his neigbours idolized, to have al his ſwine ſtricken with madneſſe, and therafter the man in deſperation to have drowned himſelfe: Whence hee exhorts all men to beware ſo much as to cenſure their anteceſſors of idolatry, for erecting ſuch monuments of their devotion (*m*) *Montag. antid. pag.* 24. *Hæretici nequaquam à te cenſeri debemus* εἰκονομάχοι *aſſervamus enim deligenter, & cum cura Petri, Pauli, beatæ virginis, ſanctorum aliorum innumeras imagines, præſertim vero Ieſu Chriſti redemptoris crucifixi, etiam in templorum cryptis, & lararijs in parietibus, & feneſtris quas tamen non adoramus. Ibid. pag.* 26. μόνοι δὲ τῶν ὅλων θεοὶ προσκυνούμεθα *ut cum Theodoreto loquar, impugnamus* προσκύνησιν. *Sunt apud nos quòd aliquoties dicendum frequentiſſimæ imagines in Eccleſijs per ſtallos, ut vocant, Canonicorum, per feneſtras, ambones, vaſa, veſtimenta, & ipſa* ἰδιόκτητα. *Pokling. altare pag.* 87. In my lord of *Lincolne* private chappell, are to bee ſeene beſide the altar, moſt richlie furniſhed cloſſe to the wall under the eaſt window, many goodly pictures which can not but ſtrick the beholders with thoughts of pietie, and devotion at their entrance into ſo holy a place, as the picture of the paſſion, and likewiſe of the holy apoſtles, together with a fair cruſifix, and our bleſſed Lady, and S. Iohn ſet up in painted glaſſe in the eaſt window, juſt over the holy table, or ſacred altar; So that I muſt ſay, That who ſo lives in this dioceſe, muſt bee condemned of great impietie, that will deſert his Lord, and not follow him giving a precedent of ſuch devotion, ſo conformable of the rubrick of our Church. *Heylens* anſwere, *page* 174. For your particular inſtances, in the cathedrals of *Durhame, Briſtou, Pauls, &c.* the moſt that you except againſt, are things of ornament, which you are grieved to ſee now more rich or coſtly, nor they

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have beene formerly. *Pokling; altare pag.* 24. Our Churches (by Gods mercy) are a glory to our religion, beautified with goodly glasse windowes. *Ibid. pag.* 87. A fair Crucifix, and our blessed Lady, and S. Iohn set up in painted glasse in the east window, just over the sacred altar.

(*n*) 5. That towards the images of Christ and the Saints, the hearts of the Godly ought to be affected with a pious devotion, with a religious reverence, and that this reverence may very lawfully bee expressed, with an outward religious adoration; yea, Prostration before the image, as well as before the altar, with the eyes of the adorer fixed upon the image; (*o*) 6. That the Popish distinction of *duleia* and *latreia* is good, and well grounded, that the onely abuse of images is the worshipping of them with *latreia*; that the Papists are free of this fault, that all their practice heere is but *iconoduly*, not idolatrie, that all our contraversie with them about the worshipping of relicts, and so much more of images, (for to images, they professe a farre lesse respect then to reliques) is but the toying of children, the striving about shadowes, that long ago both sides, are really agreed, though some for their own pride and greed delight to keep this contraversie about ambiguous words still upon foot. (*p*)

(*n*) Widowes Schismaticall Puritain, *p.* 10 Church pictures are an externall beauty of the Church, a memorie of honour to the dead, & S. Gregorie cals them Laymens books. *Poklington. pag.* 87. There are to be seen many goodly pictures, which can not but strike the beholders with thoughts of piety and devotion. *Montag. antig page.* 318 The pictures of Christ, of the blessed Virgine, and Saints, may be made, had in houses, set up in Churches, respect and honour may be given to them the Protestants do it, and use them for helps of pietie, in rememoration, and effectuall representing of the prototyp. *Ibid. pag.* 300. Images have three uses, assigned by our schooles, Instruction of the rude, commonefaction of storie, and stirring up of devotion, these you and wee also give unto them. (*o*) *Montag. adtid. page* 30. *Christiani omnes adoramus Christum, imagini & simulachro, non prosternimur coram imagine forsan, quid ad rem vero? Invitatio est ad pietatem, ex intuitu tolle scandalum, ita si velis prosternaris, etiam oculos defigas in crucifixum ante mensam Dominicam inclinamur, in genua procumbinus, venerationem exhibemus, non tamen mensam adoramus.*

(*p*) *Montag. antid. page* 16. *Lateriam, illum cultum soletis appellare, neque ego nomen aut neminis rationem, vel subiectum improbavero, tum à duleia soletis distinguere, non alio fine, quàm quod rerum subjectarum rationes, secundum magis & minus inter se distinguantur. page* 27. *Tantummodo taxumus in imaginibus*

tlw

τῶν λατρευτῶν usu & utilitatem non sollicitamus ullopacto. page 24. Pergamus ad, Ecclesiæ Romanæ ἰς κανονδυλιαν. Montag. orig. page 40. Nolunt illi quovis pacto creatura cuicunque lateriã ne quidem cultu relativo exhiberi sed non constat quis sit ille cultus latreiæ soli Deo precise & peculiariter, debitus quibusterminis circamscribatur : quis ille qui solus creaturis debetur, quis ejus modus, gradus, mensura, partes, conditio, limitatio, omnia vacillant vel ignorantur, nec illud agitur ut constare possint : lusum diu est in hac quæstione & illusum per ambiguitates è privatis nempe vel contendendi vel diteſcendi; respectibus constet autem hoc, & facilè conveniet inter nos Magnam certè graciam ab Ecclesia Christi, & partibus inter se contendentibus iniverint, qui docerent quousque progredtin hoc sanctorum cultu', & λειψανοδρυεια possumus sine justo scandalo, animæ pereulo, pietatis & religionis naufragio interim quod pueri solent, in hac re, ut in multis σκιομαχυμεν.

About reliques they agree with Papist.

(q) *Andrews strictura* For their reliques were we sure, they were true wee would carry to them the regard that becomes. It was rashnesse & nudiscreetly done of *Vigilantius* so to a base his termes concerning them, had they power of doing miracles we would have esteemed them so much the more, but in their own degree : yet the caring of them about in linnen cloathes, and kissing which *Vigilantius* did object, if he did it truely, we would rather bear with it, and excuse it is as proceeding from popular and privat divotion which will many times overshut it self then commend it. (r) *Montag. antid. page* 17. *Ossa sanctorum cineres, reliquias vase aureo, velamine precioso convolvebant. Ego certe cum Constantino, illas reliquias fascijs involuam, auro includam circumgestendas, admovebo labijs ac collo suspensas manibus ocnlisque crebo usupatas intuebor, vel in apothecas condam, & recludam inter preciosissima cermelia censendas.* (s) *Montag. antid. page* 16. *Magnus Basilius ait συμφημι κἀγω Martyris ossa quicunque tetigerit ob gratiam illi corpori insidentem, fit quadam tenus particeps sanctificationis.* (t) *Montag. antid. page* 16.

Concerning reliques they teach first that the carying of them about in cloaths by devout people is tollerable. (q) Next that those bones or that dust of the deceased Saints ought justly to be put in a casse of silk or of gold that they may be well hung about our necke and oft kissed ; that they may be layed up amongst our most pretious jewels. (r) 3. That in those reliques there is oft found so much grace, holinesse, vertue, that all who touches them are sanctified by that touch. (s) 4. That to these relicts a great honour yea a relative worship is due albeit not a latria or divine adoration (t) Fiftly, That pilgramages to the places where those relicts stand are very expedient, that protestants doe reprove only these pilgramages

towards

towards the Church of the Saints which are made for greed or superstition, that papists do disallow all such as well as wee. (w) 6. That all the contraversie which here remaines betwixt papists and protestants is about just nothing even about goates woll and the shadow of ane Asse. (x)

About the invocation of Saints whereof the learned of the papists are so ashamed that they disavow their owne practise thereof, (y) yet our men tell us first that the Saints in heaven are truely our meditators with God of intercession, as Christ is of redemption. (z) Again, that wee ought carefully to keep the Saints festivalls, to this end that we may be partakers of their intercession. (a) 3. That albeit for common their intercession be universall, yet that sundry times they descend to particulars, They remember the estates of their friends and acquaintance as they left it at their death, they are informed of many new particulars by the Angels which hath been upon earth, and by the Saints which after their death hath newly

Agnoscimus ecclesiam veterem sanctorũ reliquiis & cineribus magnum honorem detulisse, & veneratione quadam relativa coluisse.

(w) *Montag. antid. page* 44. *Neque peregrinationem religiosam ad loca ut appellant sancta quisquam improbaverit qui in rebus ecclesia Christiana veteris non est hospes; improbat Molinæus & meritio peregrinationes ut appellant malas, inventas vel ad superstitionem, vel ad questum, vel ad tyrannidam, quas & ipsas nemo sanus inter catholicos Romanos non improbaverit.* (x) *Montag. orig. page* 45. *ut de lana caprina, vel πεζ*

ως quasi hic rixare videantur contendentes.

They come very neer to the invocation of Saints. (y) *Andrews structuræ page* 57. The Cardinall freely confessed to *M. Causabon* that he had never prayed to a Saint in all his life save only when he happened to follw the procession, and that then he sung *ora pro nobis* with the Clerks butelse not. (z) *Montag. antid. page* 20. *Non anuerim sanctos esse orationis & intercessionis ut loqui soletis mediatores, sed universum universos: precibus suis apud Deum interveniunt & orationibus mediantur, Christus solus & absque aliis est mediator redemptionis & quoad meritum passionis sua κατέχοχλω intercessionis mediator.* (a) *Andrews structura. page* 8. We agree with *S. Augustine*, we celebrat the memories and hold the feasts of the blessed Martyrs as well for imitation, as that wee may be partakers of their intercession. *Schelfords* first sermon *page* 4. Upon the Saints dayes the Saints in heaven joine with us, now if the Saints in heaven after their manner aide us with their prayers, shall we be so base minded as not to pray with them? *Ibid. page* 27. In observing Saints dajes and in dedicating temples to God in their name; these who neglect this holy followship have a great losse, which none can see but they who have spiritnall eyes

come

come to the heaven, and that accordig to their particular informations they frame their interceſſion. (a).

4. If wee were certaine that the Saints in heaven knew our eſtate it were no fault at all but verie expedient to make our prayers to them that they might interceed with Chriſt for us. And though wee bee not certaine of their knowledge, yet all the fault that is in our prayers to them is only ſome idleneſſe and curioſitie but no impietie at all. (b) 5. That none ought to reprove our prayers unto our Angell keeper. (c) The Saint in heaven which the papiſts doe moſt idolize is our bleſſed Virgine to whome it is well knowne they give much more falſe worſhipe, then true to the whole Trinitie, Concerning her the Canterburians affirme firſt, that ſhe is created in another way then any of the race of Adam, that God did meditate fiftie ages upon the work of her perfect creation, that ſhee did live all her dayes without mortall ſin yea without all actuall ſin, yea without all originall. (d)

(a) *Andrews* anſwer to *Cardinall Pirron.* 20 chap. Wee wil hope well that *Theodoſius* might interceed with God for his children, wee ſee no cauſe to the contrary. *Montag. antid. page* 22. *Meminerunt amicorum ſuorum & rerum a ſe quondam in terris geſtarum quocirca ad Chriſtum in cælo recollecti poterint devia ordinaria per Ieſum Chriſtum apud Deum patrem amicos, familiares ὀκεῖους precibus commendare & adiuvare.*

(b) *Montag. antid. page* 229. Save all other labour in this point. Prove only their knowledge of any thing ordinarly I promiſe you ſtreight I wil ſay holy *S. Mary* pray for me. *Ib. antid. page* 23. *Tu mihi proba & demonſtra poſſe me certum eſſe de ſcientia ſanctorum particulari quocunque tandum modo ac quiſita ego certe quod ad me ipſum attinet ſanctos defunctos beatam puta virginem, ſanctiſſimos Apoſtolos, glorioſiſſimos Martyres non verebor adire interpellare, alloqui, ſupplicibus precibus deprecari habeant me commedatum & adiutum ſuis interceſſionibus apud Deum patrem per filium. Idem antid. page* 200. Perhaps there is no ſuch great impietie in ſaying holy *S. Laurence* pray for me. (c) *Montag.* invocation of Saints *page* 99. If thus my ſelf reſolved to do infer (holy Angel keeper pray for me) I ſee no reaſon to be taxed with point of Popery or ſuperſtition much leſſe of abſurdity or impiety. *Ibidem author. page* 203. The caſe of Angels not guardians as being continually attendant alwayes at hand, though inviſible, and therefore though we may ſay S. angel keeper pray for me, it followeth not, wee may ſay *S. Gabriel pray for me.* (d) *Anthonie Stafford Female glorie. page* 3. Others of theſe firſt and purer times not without admiration obſerve that God was almoſt *fiftie* ages in the meditation of the ſtructure

that

that she is now advanced above all the Angells to the highests created perfection that is possible to the daughter, mother, and spouse of God and that her very bodie is alreadie translated to the heavens. (e) 3. That God hath made her to bee true Ladie and empresse of the Catholike Church of all the earth, and of the heaven, and that all these honours she hath abtained by her due deservings and merits. (f) 4. That all the Angels and Saints in heaven, let bee men upon earth are obliged to adore her and bow their soules unto her. (g) 5. That she knoweth all things perfectly heere of this stately palace. *Montag. apar. page* 301 *Magno procul dubio opere templum illud* ναοφορον *aparabatur, nec una de multis mater Domini in hunc mundum processit è materno utero. Ibid. page* 338. *Vicunque conceptam in originali peccato, vixisse tamen immunem à mortali peccato cum* Augustino *putaverim. Staffords Femal glorie* in his proemiall verses, for *Eves* offence not hers she did begin to learn repentance ere she knew to sin. *Idem page* 20. She sent forth many a sigh for sin not having committed any, and bewailed that of which she was utterly ignorant *idem page* 8. The apostles sometimes were obscured with the fog of sin, but her brightnesse nothing vitious could lessen, much lesse alutterly extinguish. *(e) Femal glorie page* 28. Nothing in her was wanting but the Dietie it self. *Idem* in the preface, Whether we regard her person or her divine gifts, she is in dignitie next to God himself. *Ibid.* Great Queen of Queens, daughter, and mother, and the spouse of *God Idem. page* 210. Her assumption by many of the Fathers, by all the Romish Church, and some of the reformed is held for an undoubted. *(f) Montag. apar page* 312. *Dominam profecto indicat* Mariæ *nomen, nam revera facta est domina omnium creaturarum,* Damascænus *ait, cum conditoris omnium effecta fuerit mater. Ibid. page* 302. *Certe nulli Sanctorum dedit* Deus *plura, nulli majora, nullum ne omnibus quidam Sanctis, tanta, hoc est elogia matris* Dei Deus *impertivit qui titulus* ὑπερ βαινει πασαν ὑπεροχην *omnes omnium creaturarum dignitates illud unicum privilegium supergreditur. Recte ait. B* Thomas, *beata virgo ex hoc quod est mater* Dei *habet quandam dignitatem infinitam. Ex his licet colligere (inquit* Baradas) *sanctissimam virginem infinitam habere quondam dignitatem ex* Deo, *qui & è Bonaventura recitat, majorem mundum* Deus *facere potest majorem autem matem quam est mater Dei Deus facere non potest Fem gl. page* 21. She undoubtedly deserved to be rapt up, if it were possible, a storie higher than was *S. Paul. Ibid. page* 80. Certainly all the ancient Fathers with one consent affirme that she deserves to be Empresse of all others who humbled her self below them all. (g) *Femal glorie.* In the Panegyrirk, To whom do bow the souls of all the just, whose place is next to *Gods*, to whom the hierachie do throng, and for whom heaven is all one song. *Ibid page* 3. Truely our belief may easily digest this that his omnipotencie would make her fit to bee Empresse of this lower world. *Ibid. page* 17. There were no doubt some of *Gra-*

titudes children, who lay proſtrat before, & did homage to their deareſt Lady. *Ibidem pag.* 32. The Saints glorious Empreſſe. (*h*) *Femal* glorie panegyrick. Whoſe place is next to GOD, and in her face all creatures and delytes do ſee as darling of the Trinity. (*i*) *Ibid. pag.* 220. The Puritans of this land are thoſe I mean, they reject all teſtimonies of her worth as haile Marie full of grace, &c. They abhorre to hear her called *Domina*, becauſe forſooth they challenge to themſelves a greater meaſure of knowledge but a leſſer of piety than did their anteceſſors by diſclaming wordes and phraſes familiare to antiquity. Of one thing I will aſſure them till they bee good *Marians* they ſhall never be good Chriſtians. (*k*) *pag.* 23. My arithmetick will not ſerve mee to number all thoſe who have regiſtrate their names in the ſodality of the roſarie, of this our bleſſed Lady. The Princes of this Iſle have not beene defective in doing her all poſſible honour, and in conſecrating chappels and temples to her memory. Many holy orders alſo are of this ſodality as the *Benedictins*, the *Ciſtertians*, the *Franciſcans*, the *Cartuſians*, and many others. If all thoſe teſtimonies and examples of great worth and pious people will not move us to honour her, wee ſhall be judged both unworthy of this life here & ignorant of that better to come.

beneath upon the earth: For in the face of God in the glaſſe of the Trinity ſhe doth behold all creatures. (*h*) 6. That it is but prophane puritans who refuſe to ſay the Ave Maries, and to follow the example of their pious predeceſſors who wont ſo to pray. (*i*) 7. That the devotions of the preſent Monks, Nunnes, and Princes who have enrolled their names in the ſodality of the virgin Mary is worthy of imitation. (*k*) 8. That the old pious ceremonie of burning of waxe candels in all the Churches of England through the whole cleare day of her purification ought to be renewed. (*l*) 9. That the Chriſtians obtained that famous victory over the Turkes in Lepanto by her interceſſion at their prayerswith Chriſt her Sonne. (*m*) All this his Grace hath permitted under his eye to be printed at London without any cenſure, and when

(*l*) *Ibid. pag.* 153. This day the celebration whereof is inſtituted by the Church is called Candlemas, as much as to ſay, the day of lights, on which while maſſe was ſinging very many tapers were burning in the Church. *Montag. orig. pag.* 157. *Diem ab illa ſolemnitate celebrem vocant præſentationis: nos angelice* the purification of our Lady, *vel communi ſermone potius.* Candlemaſday *adiſtributione vel geſtatione cereorum ardentium. Couzins* did put all this in practiſe in the cathedral of *Durham* mede burn in day light ſome hundreths of wax candles. *Peter Smart* for preaching againſt him was depoſed and impriſoned, but *Couzins* for his devotion advanced from a poore prebend to a Provoſt of a Colledge and a royall Chaplaine in ordinar. (*m*) *Femal* glory *pag.* 226. The

this

this doctrine was challenged by Burtoun, he was rewarded with the losse of his eares and perpetuall prison. The booke which he inveighed against let bee to bee recalled, is openly excused in print at his Graces direction as containing no evill but only innocent retorications. (n) Yea M. Dow with his Graces licence pronounceth that book to bee free of all poperie and that upon this reason, because the author professeth his tracing the steps of Doctor Montagow whom all England must know to be above all suspition of poperie.

originall of the sodalitie of the blessed virgin is derived from the battell of *Naupactum* gained by *Iohn* of *Austria* and the Christians, which victorie was attributed to her intercession with her Son. (n) *Heylens* answer. *page* 123. As for the book intituled the *Femal glory* you finde not in it that I see by your collections any thing positively or dogmatickly delivered contrarie unto any point of doctrine estabished and received in the Church of England. Some swelling language there is into it and some Apostrophees I perceive by you to the virgin *Mary* which if you take for invocations you mistake his meaning, no invocation hitherto in point of doctrine. (o) *M. Dow page* 54. In all these panegyrick straines of Rhetorick (for such for the most part they seem rathet than positive assertions) *Stafford* hath not deviat so much to the one extreame as *M. Burtouns* marginall hath to the other in scoffing and calling her the new great goddesse *Diana*. And if it bee true that he hath not digressed in any particular from *D. Montagu* the B of *Chichester* as *M. Burtoun* makes him affirme, I dare boldly say *M. Burtoun* will never be able too finde the least point of Poperie in it: For it is well know, that Bishop hath approved him self such a champion against Rome, that they who have tryed his strength durst never yet come to a second encounter.

CHAP. V.

The Canterburians *avouv their embracing of the popish heresies and grossest errours.*

THE nature of heresie is so subtilized by our faction, that so farre as in hew lyes it is now quite evanished in the aire, and no mo heresies are to be found on the earth.

With the Socinian Remonſtrants, they exeeme all tenets controverted this day among any Chriſtians, from being the Subject of hereſie: For they tell us, that the belief of the doctrines uncontraverted by all is ſufficent for ſalvation. (a) And how ſoever ſome of them will be content to count the Sociniam Arianiſme, and Macedonianſme to bee true hereſies; yet, as wee ſhew before, all of them do cleare the Popiſh errours of this imputation. Alwayes not to ſtrive for words, our aſſertion is, that the groſſeſt of the Roman errours which in the common ſtile of Proteſtants, wont to go for hereſies, are maintained by the Canterburians for catholicke trueth. For to cleare this, caſt over the books of Bellarmine, and ſee if his groſſeſt tenets be not by them embraced. In his firſt tome, his errours about the Scriptnres imperfection, and doctrinall traditions, ſeemes to be moſt weightie. In his ſecond, beſide theſe alreadie named, his defence of the monaſtick vowes of, Limbus Patrum and Purgatorie are verie palpable. In the third, his aſcribing too little too the Sacramenst of the Old Teſtament, and too much too the Sacraments of the New, his making all infants in baptiſme too be regenerat, and all non-baptized too bee damned, his corporall preſence of Chriſts bodie on the altar, his ſacrifice of the Maſſe, auricular confeſſiō, extreame unction, are very groſſe corruptions. In the laſt tome, his errours about faith, juſtification, merit, free-will, are among the chiefe. In all thoſe, conſider how farre our partie is long agoe declined to the left hand.

(a) *Pottar* cites from *Cauſabon* theſe words: Put by controverſies theſe things, wherein al ſects univerſally doe agree, are ſufficient for ſalvation.

Begin with Scripture and traditions: The reformed churches in the harmonie of their confeſſions lay all down one common ground, for their mutuall conſent; the Scriptures abſolute perfection, wich-

They joine with *Rome* in ſetting up traditions in prejudice of Scripture.

out

out the help of any doctrinall tradition : Holdme once this piller, the whole edifice of the reformation muſt fall. To batter downe this fort, the Papiſts plant two engines: One, that there is diverſe Apoſtolické and ancient traditions, both rituall and dogmaticall, which, beſide Scripture with a divine faith muſt be firmely beleeved: An other, that Scripture muſt not be taken in any ſenſe by us, but that wherein the ancient fathers of the church have underſtood it, or the preſent church do take it. In both theſe very dangerous corruptions our partie joynes with Rome: They glorie (*b*) and triumph above all other reformed churches, that they do embrace doctrinall traditions, for which in Scripture there is no ground; And of this kinde they reckon out ſome of great importance; ſuch as are, the baptiſme of infants, the ſanctifying of the Sabbath, the Apoſtles Creede, the giving of the cup to the people, praying in a known tongue, our knowledge of Scripture to be Scripture, the names and number of the Canonicall Bookes and their diſtinction from Apocrypha, of this kinde they maintaine

(*b*) *Heylens antid. Lincoln page* 8·. *ſect.* 2. Things that have beene generally in the Church of Chriſt, are generally conceaved to have been derived from Apoſtolical tradion, without, any ſpeciall mandat left in Scripture for the doiug of them. Praying directlie towards the Eaſt is conceaved to

bee of that condition, why may wee not conclude the like of ſetting up the altar along the wall. Many things come into our minde by a ſucceſſionall tradition, for which wee can not finde an expreſſe command, wich yet we ought to entertaine, *ex vi Catholicæ conſuetudinis*; of which traditions there are many, which ſtill retaine their force among us in *England*. This Church (the Lord bee thanked for it) hath ſtood more firme for apoſtolical traditions, than any other whatſoever of the reformation. *Samuel Hoards* ſermon, *page* 15. Wee yeeld that there are apoſtolical traditions rituall and dogmaticall, which are no where mentioned or enjoined in the Scriptures, but delivered by the word of mouth, by the apoſtles to their followers, for ſome of which theſe are reputed, the number of Canonciall books, The Apoſtles creed the baptiſme of infants, the faſt of Lent, the Lords day, the great feaſtivals of Eaſter and Whitſon day, beſide theſe, we confeſſe, there are and have bene many ancient Eccleſiaſtick traditions, from which as foundations grew thoſe noted practices of not faſting on the Sunday, of adoring towards the Eaſt, proſtration before the altar, of ſigning the baptized with the croſſe, of exorciſing the partie baptiſed, and

put-

putting a white garment upon them, of receiving the Eucharist fasting, of mixing water with the wine, of sending it to such as were absent, of eating the consecrat bread in the Church, or carrying it home, of crossing themselves when they went out, or when they went in, when they went to bed, or when theyr ose, when they sat down to meat, when they lighted Candles, or had any businesse of moment, to doe, that ceremonies and rites of this nature are under the power of the Church to ordaine we generally grant to our adversaries. *White* on the Sabboth, *page* 97. The reformed Churches reject not all traditions, but such as are spurious, superstitious, and no consonant to the holy Scripture, but genuine traditious, agreeablee to the rule of faith, derived from the apostolicall times by a successive current, and which have the uniforme testimonie of poins of antiquitie, are received and honourd by us. Now such are these which follow the historicall tradition, concering the number, integritie, dignitie, and perfection of the books of Canonicall Scripture, the Catholick exposition of many sentences of Scripture, the apostles creed, the baptisme of infants, the observation of the Lords day, and some other feastivals, as Easter, Pentecost, &c. baptizing and administration of the Supper in holy assemblies, the service of the Church in a knowne language, the delivering of the Communion to the people in both kindes, the superioritie of Bishops over Priests and Deacons in Jurisdiction, and power of ordination.

large as many as Rome. For at the first word they speake to us of six hundreth (c) among these traditions, which we must embrace with an undoubted faith; They reackon up the authoritie of the Bishopes above the Priests, prostration before the altars, worshipping to wards the East, crosse in Baptisme, crossing of our faces at all occasions, the standing of a crucifix upon the altar, and what else they please to urge, for which they can get no Scripture warrant. To this head they referre the verie customes of the Popish church in latter times, for which they have no scribe in any writer let be in any Father: (d) Yea, all the injunctions

(c) *Montag. orig. pa.* 396. *Vbi iubentur in Scripturis infantes baptizori, aut in cœna Domini sub utraque specie communicantes participare. 600. sunt ejusmodi in rebus sacris à deo institutis, ecclesiæ mandatis, & usurpaatis ab ecclesia, de quibus possumus profiteri, nihil tale docet Scriptura, Scriptura hæc non prædicat.* (d) *Montag. orig. page* 276. *Nihil est memoriæ proditum, quod ego quidem sciam hac de apud vetustiores, sive historicos sive patres, probabile tamen est hanc receptam ecclesiæ consuetudinem de traditione vetustiore, aut scriptis etiam patrum vetustioribus nunc deperditis dimanasse. Montag. apar. page* 389. *Ad me quod attinet, si quid à sanctis patribus per illa tempora inventum, primo & usurpatum, nulla tradi-*

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tione priore commendatum, nullo usu veterum, ne quidem vestigiis leviter impressis, consignatum per tot annorum decursum ad nostra usque tempora sine contradictione descenderit, non video cur non ἀπαλλότριος & ἀναπολόγητος vim suam obtineat & authoritatem. Absit enim ut universalis ecclesia vel in rebus de facto, & ecclesiasticis ritibus tam diu aberraverit. Ibid. page 382. *Meminerimus* Tertullianum *olim statuisse cum applausu de hujusmodi consuetudinibus, si legem expostules scriptam, nullam invenies, sed traditio a prætenditur auctrix, consuetudo confirmatrix, & fides observatrix.* Et Irenæus, *quid autem si neque Apostoli reliquissent nobis Scripturas, nonne oporteret ordinem sequi traditionis.* Idem antig. page 42. That author sayes no more then is justifiable touching traditions: for thus hee sayes, The doctrine of the Church is two wayes delivered unto us; first by writing, then by tradition from hand to hand. Both are of alike value of force unto pietie.

of the Bishopes must be Ecclesiastick traditions, whereto the conscience must submit no lesse then to the precepts of God. (e) In the meane time Scripture must bee stiled the booke of hereticks (f) a Lesbian rule. (g) In no controversies no not in Sermons any use may bee made of it, except so farre as we can backe our deductions from Scripture, by consent of the ancient Fathers or present church. (h)

(e) *White* in his examination of the dialogue presseth not only this testimonie of *Austine, Etiamsi Scripturæ authoritas, non subesset, totius tamen orbis in hanc partem consensus, instar precepti continet, nam & alia multa quæ per traditionem in Ecclesiis observantur, authoritatem sibi scriptæ legis usurpaverunt,* but also that of *Eusebius, Quicquid in sanctis Episcoporum consiliis decernitur, id universum divinæ voluntati debet attribui:* And this of *Bernards, Sive, Deus sive homo vicarius Dei mandatum quodcunque tradiderit, pari profecto obsequendum est cura, pari reverentia suscipiendum, ubi tamen Deo contraria non præcepit homo.* (f) Montag. orig. page 352. *Eusebius de Severianis hereticis loquens, ait, Hi lege, Prophetis & Evangeliis utantur sacrarum Scripturarum sensus & sententias, ut nostri salent purtani & novatores pro suo arbitratu interpretantur.* Chounæi Colect. page 31. *Sensum Scripturarum ex patribus ecclesiæ deductum, traditum & conservatum in ecclesia, & approbatum, quidnam pro tali traditione agnoscamus, in cujus veritate acquiescendum, & à qua minime discendendum sit.* Montag. orig. page 318. *Neque enim insanire solent sine Scripturis hæretici & mirificè easdem ad suos ἐνεργουμένως solent applicare defendendos persuadendosque.* (g) Montag. apar. page 382. *Non ut nostri novatores deliriant quibus quicquid est ἀγχίνοια ἀγχίνοιας respit & ἰνθυμ. & ideo resigendum est vel ut amant loqui reformandum ad Dei verbum, hoc est ad Lesbiam plane regulam ipsorum cerebrositatem amussitandum.* (h) Pocklingtoun *altare.* page 129. The godlie

godlie and learned Fathers of our church, give ſtrict charge to private preachers, that they preach nothing in their preachings which they would have the people religiouſly to believe and obſerve, but that which is agreeable to the doctrine of the old and new Teſtament, and that which the catholick fathers, and ancient biſhops have formerly taught and collected from thence. *White* upon the Sabboth, *page* 12. The holy Scripture is the fountaine and living ſpring, containing in all ſufficiencie and aboundance whatſoever is neceſſarie to make Gods people wiſe unto ſalvation. The conſentient and unanimous teſtimonie of the true Church of Chriſt in the primative ages thereof is the *canalis*, or a conduit pipe to derive and convoy to ſucceding generations the celeſtiall water contained in the holy Scripture. *Ibid.* From *Meiſnerus* hee ſayeth, *Iniuriam nobis facit Beeanus ſcribendo, nos docere ſolam Scripturam eſſe normam & iudicem contraverſiarum fidei, imò & ſpiritum ſanctum, ſeu judicem ſupremum præſupponimus, & eccleſiam ceu iudicem inferiorem libenter admittimus; ideoque ſoli Scripturæ officium iudicandi abſque omni diſtinctione non aſſignamus. Idem page* 14. The eccleſiaſticall ſtorie reporterh of *Nazianzen* and *Baſille*, that in their ſtudying the holy Scriptures they collected the ſenſe of them, not from their owne judgement or preſumption, but from the teſtimonie and authoritie of the ancients, who had received the rule of the true intellegence of Scripture from they holy apoſtles by ſucceſſion.

In the doctrine of faith, juſtification, fulfilling of the Law, merit, they are fully popiſh.

In our moſt important controverſies anent faith, juſtification, fulfilling of the Law, merite, &c. they teach, firſt, that faith is no more but a bare knonwledge, and naked aſſent, that in the nature of it there is no confidence, application at all, that the ſouls confidence and application of Gods promiſes, are the acts onely of hope and charity, that juſtifying faith is the catholicke faith, a generall aſſent to the articles of the Apoſtolick Creed, that particular perſonail applying faith, but preſumption and fantaſie. (*i*) Again, they teach that juſtification is aſcribed by the Apoſtle to faith onely, by way of beginning inchoative, becauſe the aſſent to the trueth of God, is that firſt vetue which the chaine of all other vertues, whereby wee are com-

(*i*) Shelfoord *page* 36 This one faith is called by Divines the Catholick faith, contained in the three Creedes of the apoſtles, *Nice* and *Athanaſius*. The falſe faith is contrarie too this, the private faith, or fancie rather, by which men believe to beſaved by them, that which is the mother and nource to vice, an enemie to all good life, and that this is no the Catholick faith, ſhall appear, becauſe that faith hath not a ſpeciall object, as a mans ſelf, or Gods ſpeciall favour to this or that particular man, which is hopes object

pleet lie juſtified, for common, doth follow. 3. That charitie is the forme of faith, and that to it, the act of juſtification is much more reaſonablie aſcribed then too faith. (l) 4. That S. Pauls juſtification whereby we ſtand before the barre of God is nought, but our converſion and ſanctificaton by our inherent righteouſneſſe. (m) 5. That (k) object, but a catholick object, which is the whole firſt truth, and every member ofGods books, as the ſchoole te acheth, this faith goeth but to the truth and *eſſe* of divine things. Fait giveth theſe truths a being and ſubſtance in our minde, but after hope layeth hold on them in the wil and affections, and applyeth them to our ſelves, & charitie goeth in unto them. The apoſtle ſayeth, That hee who cometh to God muſt believe that he is a rewarder of them that diligently ſeek him, not a rewarder of me or thee, as if the article of faith were perſonall.

Idem *page* 106. In the love of the heart lyeth the greateſt apprehenſion. The greateſt meane of our apprehending of him is by charitie, which layes hold on him in the will and reaſonable affections, *Chounai Collect.* 82. *Applicatio ex parte hominis, non ex alia ratione procedit, quam ex amplexu amoris & deſiderii. Ibid. page* 97. *Det Deus hanc ſpem, & ſuaviſſimam hujus ſpei plerophoriam.*

(k) *Chonnæi collect, page* 69. *Inchoativè per fidem iuſtificat Deus, dat ſc. propter Chriſtum cognitionem, ex cognitione fidem, ex fide ſpem ſive fiduciam, ex fiducia charitatem, ex charitate adhæſionem obediendi & complacendi deſiderium, ex iſto deſiderio meritorum Chriſti ſalubrium applicationem, ex iſta applicatione ſanctificationem, ſeu obſervantiam mandatorum, ex iſtis omnibus in actu ſcilicet conſummato juſtificationem, ex illa ſalvationem quæ omnia tum efficaciter per canalem Dei gratiæ, ex fide tanquam ex principio ſeu radice, per connaturalitatem omnium ad fidem, & ad ſe invicem effluere videantur, quæcunqne ab aliquibus horum proveniunt ad fidem, tanquam ad omnium originem referenda ſunt, & in hoc ſenſu arbitramur Apoſtolum, 3. ad Rom. verſ.* 28. *loquutum fide homines juſtificatum iri ſcilicet per fidem elicituram ex conſequentiis ſuis operationem.*

(l) *Shelfoord page* 102. Charitie is called of ſchoole Divines grace it ſelfe. It is thar law of theSpirit which freeth from death and ſin. It is the maine refuge of a diſtreſſed conſcience. It covereth a multitune of ſins. It will not ſuffer them to appear: Without charitie workes are dead, as well as faith and other vertues. Hence the Schoole calleth charitie the forme of vertues. *Ibid. page* 106. Faith converteth the minde to God, but it is love that converts the heart and will to God, which is the greateſt and laſt converſion; for we never ſeek any thing till wee deſire it. Our converſion is begun in the minde by faith, but it is only halfe converſion, yea no converſion of the whole man, except the love of the heart (where lyeth the greateſt apprehenſion) follow it: wee ſee ſalvation by faith, but we obtaine it not, till wee ſeeke it by charities deſire. Wherefore I conclude, that for as much as charitie is the moſt neere and immediat cauſe of our converſion, that it is alſo the moſt precious grace of God for our

 good,

good, and the greateſt mean of our apprehending him is by charitie, which layeth hold on him in the will and reaſonable affections, therefore this muſt be the greateſt meane of our juſtification. *Ibid. page* 109. The fulfilling of the law juſtifieth, but charitie is the fulfilling of the law, where the apoſtle preferreth charitie to juſtifying faith, he compareth them in the moſt excellent way, and it is moſt manifeſt that the moſt excellent way, is the way of our juſtification and, converſion to God, (*m*) *Shelfoord page* 107. Iuſtification & converſion to God is all one. *Idem pag.* 107. Charitie is the maine refuge of a diſtreſſed conſcience. *Montag. antid. page* 142. A ſinner is then juſtified when hee is transformed in minde, renewed in ſoule, regenerate by grace. *Chomley* in his anſwer for *Hall* to *Burtoun*, is not onely content to exceeme the Popish juſtification from all blot of a fundamentall errour, but ſeemes alſo to make all our contraverſie in this point to be but a jugling about words; yea, at laſt hee ſeemes to joine with the Councell of Trent in anathematizing our doctrine: For thus, if I remember well, doth he ſpeake. If any man ſhall ſay that men are ſo juſtified by the ſole imputation of Chriſts righteouſneſſe, or by ſole remiſſion of ſinnes, that they are not alſo ſanctified by inherent grace of charitie, or alſo that the grace whereby we are juſtyfyed is only the favour of God, let him be accurſed, and let him be ſo indeed for me. You will ſay this is nothing but meere jugling, I grant it, but yet it is not the direct denyall of the foundation, for here is both remiſſion of ſins, and imputation of Chriſts righteouſneſſe included, which though it be ſuffiicient to juſtification in the Proteſtant ſence, yet in the Popiſh ſenſe, wherein ſanctification is alſo required, it is not ſufficient.

(*n*) *Shelfoord pag.* 121 That there is fulfilling of the Law in this life: *Iames* teacheth, *if you fulfill the royall law, you do well.* the fulfing of Gods Law to us in this life is both poſſible and eaſie, that if God did command us any thing which were impoſſible, he ſhould be both unjuſt and a tyrant. (*n*) Were Gods Law not poſſible to befulfilled, the ſuppoſition ſhould be idle, unfit for Gods word, a caption unbeſeeming a writing by divine inſpiration. To the keeping of this we muſt ſtraine our ſoule, wee muſt not flee to a naked imputation, where is required our confirmation. Hee hath predeſtinate us to be conform to the image of his Son. Hee hath fulfilled the Law, and ſo muſt we too. *Ibid page* 127. Chriſt hath merited, that the rigteouſneſſe of the Law, ſhould be fulfilled in us, not by faith only, or by ſole imputation, as the ignorant underſtand it, but by our actuall walking in the divine precepts. *Ibid. page* 136. To binde a man to things impoſſible, were a wrong both to nature and grace therefore the ſchoole verſe ſayeth.

Vltra poſſe viri non vult Deus ullarequiri.

God can no more in equitie now require impoſſibilities at our hands, then hee could at firſt at *Adams*: Neither doeth hee, if wee believe *S. Paul*, who ſayeth, *I can do all things by Chriſt, who hath loved me.* *Ibid. page* 139. If God ſhould command things impoſſible, then ſhould he be more cruell then a tyrāt, who

who will not offer to exact of his Subiects such a tribute which he knowes can not be payed: It is tyrannicall and cruell, and therefore impossible to God to require the abilitie which he himselfe took a way, and of those too that are his friends, and in league with him. *Ibid. page* 147. To say that the very best works of the Saints are uncleane, impure, mortal sins, is extreame blasphemie. Can the works of the holy Ghost be impure? The least addition of evill in a good work makes it sinfull, because *Bonum est ex integra causa, malum ex quolibet defectu. White* on the Sabboth, *page* 157. urgeth those sayings, as from *S. Austine, Neque impossible aliquid imperate potuit Deus quia justus est; neque damnaturus est hominem pro eo quod vitare non potest, quia pius est. Execramur blasphemiam eorum qui dicunt aliquid impossible homini à Deo esse præceptum.*

6. That not onely many do fulfill the Law without all mortall sinne, but sundry also do supererogat by doing more then is commanded, by performing the counsels of perfection, of chastity, povertie, and obedience: (*o*) 7. That our good works do truely deserve and merit eternall life: (*p*) 8. That our obeying the counsels of perfection do purchase a degree of glory above the ordinar happinesse, (*q*) All this latelie is printed by the faction, neither that onely, but (which to us seemeth mervellous) when great popular grumblings and sundrie publicke challēges hath beene made against the authors of such writs. These whom Canterburie

(*o*) *Shelfoord. page* 184. By his preceps he informeth us of all the meanes that leads toward life eternal by his counsels, which go beyoud his precepts (because GOD hath given man freewill to get what he can in the state of grace for the state of glory) he shewes some exceeding meanes to grow to this lifes perfection, and to improve the common reward of glory for the next life, as *sell what thou hast and give it to the poore, and thou shalt have treasure in heaven;* heere we have counsell to change temporall riches for eternall, which are better. 2. Wee are counselled to change permitted fleshly pleasures for heavenly pleasures, where it is said; *qui potest capere capiat.* 3. We are counselled to deny our selves and our lawfull liberties, to follow Christ through the worlds difficulties; these are Gods counsels which in the primitive church were put in practice, but in our times they are put of with *a non placet ibid p.* 129. Of the counsels of the gospel which go beyond the counsels of the Law. *S. Chrysost*, sayes Οὐδὲν ἀδύνατον ἐπέταξεν ὁ Χριστὸς· πολλοὶ ὑπερέβησαν ἤδη καὶ τὰ προστάγματα. Christ hath commanded nothing impossible; yea, many have gone above his commandements. (*p*) *Mantag. appeal p.* 233. The wicked go to enduring of torments everlasting, the good go to enjoyning of happinesse without end; thus is their estate diversified to their deserving. *Shelfoord p.* 120. seteth downe the commensment verses of *Cambridge* which in merite goeth as farre a *Bellarmine, Virtutū sancta & speciosa*

ſpeſioſa caterva. ſalutē divino ex pacto quam meruere dabūt. Chomneus p. 18. goes yet further, that our workes are the as true efficiēt cauſe of our ſalvatiō, as our wickedneſſe can be of our damnation, as we heard before *Montag. antig. p.* 153. That a work may be ſaid to be meritorious, *ex condigno*, theſe conditions are required, that it bee morallie good, that it be freely wrought by a man in this life in the eſtare of grace and friendship with God, which have annexed Gods promiſe of reward. All which conditions I can not conceave that any Proteſtants doth deny to good works. (q) *Shelforod p.* 198. In that bleſſed eſtate there are degrees of joy & glory, a ſtarre differs from another in glory, ſome ground bringeth foorth thirtie, ſome ſixty, ſome a hundred fold. To this agreeth. *S. Gregory, Quia in hac vita nobū eſt diſcertatiorum, erit procul dubio in illa diſcertio dignitatum, ut quo hic alius alium merito ſuperat, illic alius alium retributione tranſcendat.* And S. *Cypriam in pace, coronam vincentibus candidam pro operibus dabit in perſecutio ne purpuream pro paſſione geminabit Certent nunc ſinguli ad utriuſque honoris ampliſſimam dignitatem, accipiant coronas vel de ſanguine purpureas.* Here ſhineth Gods juſtice in diſtributing rewards according to the varietie of his own grace in this life beſtowed:, and Chriſtians works by their owne free will to the beſt, end employed, and becauſe their are certaine excellencies of workes in overcomming the greateſt difficulties, therefore the ſchoole after the former demonſtration argueth priviledged crownes which they call *aurcola* to be due to them whieh have conquered beſt to Martyrs for overcoming perſecutions, to virgins for conquering the fleſh, and to Doctors for putting the Divell to flight from their floks:

(r) *Heylens* anſwer *p.* 127. For *Shelfoords* book whatever is in that mentioned ſhould not trouble you, if he aſcribe a ſpeciall eminencie unto charitie in ſome certaine things,

hath employed to apologiſe for the worlds full ſatisfaction, hath not yet beene pleaſed to diſavow any of thoſe writers, nor to expreſſe the leaſt ſigne of their indignation againſt any of their abominations, (r) but rather by ſwetning all with excuſes ſeeme to vent their deſire to have all ſwall lowed downe.

it is no more then was taught to him by *S. Paul* who doeth prefer it, as you can not but chooſe to know, before faith and hope, nor doth he attribute our juſtification thereunto in any other ſenſe then was taught him by *S. Iames. M. Dow p.* 52. And I believe if *M. Shelfoords* juſtification by charity be wel examined, it will prove no other then that which *S. Iames* ſayes, yee ſee how that by works a man is juſtified and not by faith onely, & I would demand of any reaſonable man, whether the expreſſe words of that Apoſtle may not without aſperſion of poperie be even openly and publickely maintained, if there be no ſenſe obtruded upon them which may croſſe *S. Pauls* doctrine, which *M. Burtoun* can never prove that they did whom he charged with that aſſertion.

In

In the doctrine of the Sacraments, from Bellarmins third tombe, they tell us first, that the sacraments of the old testament differ from the new, that the one confers grace, the other fore-signifies grace to be conferred, that the same distinction must be holden betwixt Iohns, and Christs baptisme. (s) 2. They tell us that all baptised infants as well reprobat as elect are in baptisme truely regenerat, sanctified, justified, and put in that state wherein if those who are reprobat and there after damned should die, they would be infalliblie saved. (t) And on the other hand they avow that all those who die in their infancie without baptisme, by whatsoever misse, by whosoevers fault, are certainly damned so far as men can judge: For baptisme is the only ordinary meane which God hath appointed for their salvation, which failing, salvation must be lost, except we would dreame of extraordinarie miracles of the

In the doctrine of the Sacraments see their Poperie.

(s) *Montag. orig. p. 72. de circumcisione quæritur quam gratiam conferat & primo ponitur non eo quod sit verum sacramentum veteris politiæ in statu legis & naturæ, ideo esse operativū illius gratiæ qua ab luuntur peccata ut sit in baptismo novæ legis. 2 Si quæratur an ut baptismus sic & circumcisio quæ figurat baptismum olim peccata visua sacramentali ex institnto divino opere operato, vel opere operantis aut alio quovis modo abolere & mundare poterat, qua de re sunt diversæ sententiæ.* Hereafter he hath brought at length the Fathers, to prove that *Sacramenta veteris testamenti non causabant gratiam sed eamsolum per passionem Christi dandam esse significabant, nostra vero & gratiam continent & digne suscipientibus conferunt*, he closes, *manes sunt illa disputiones & acerba contentiones nonnullorum, qua apud scholasticos & doctores nonnullos ventilantur, quas sopitas optamus nos*, Ibem p. 390. *Baptismus Ioannis rudimentarius ait* Damascenus *imperfectus, & isagogicus, Cyrillus ut & lex vetus itaque novum baptisma post illud necessarium inquit* Augustinus, *post* Iohannem *baptizabat* Paulus, *post hæreticos non baptizat Ecclesia, Christi baptismo actu remittebantur peccata, non remittebantur actu post* Iohannis. Then in his own words, *quid ergo? An dabat gratiam baptismus ille; sic visum non nullis peperam omino, nam ubi tum ὑπὶ ἐφχη baptismatis Christi & Sacrameutorum novi federis, quibus ἐικτικον gratiam conferre quam significant, preparatiore hoc agebat non ἐνεργητικως in spectantum cum re ipsa in Domini baptismo illud fiat, ab hac sententia quæ est communis omnium antiquorum, si Calvinus recesserit cum sequacibus, ætatem habent, ipsi respondeant; privati cujuscunque hominis παραληρημα non est communi protestantium sententiæ ascribendum. Obtineat ergo per me Tridentinæ synodi canon primus sessionis septimæ: Si quis dixerit baptismum* Iohannis *habuisse eandem vim cum baptismo Christi anathema sit.* (t) *Montag. apeal. p. 35.* We are taught in the Liturgi earnestly to beleeve, lest it should be left to mens charity, that Christ hath received favourably these infants that are baptised. And to make this doctrine the more sure against novellists, it is again repeated in the Catechisme, that it is certainly true by the word of God, that children being baptised have all things

necessarie

necessarie for salvation, and if they die before actuall sin, shall be undoubtedly saved, according whereunto all antiquity hath also taught us. Let this therefore be acknowledged to be the doctrine of our Church. *Whit against the dialogue. p.* 95. avowes it as the doctrine of *England*, that all infants baptised have the holy Spirit, and are made the children of God by adoption, pressing that of *S. Austine* of all infants baptised. *Quid dicturus est de infantibus parvulis qui plerique accepto in illa ætate gratiæ sacramento, qui sine dubio pertinerent ad vitam æternam regnumque cœlorum, si continuo ex hac vita emigrarent, sinuntur crescere & nonnulli etiam apostatæ sunt.* Albeit this same *Whyt* makes this tenet in his conference with *Fisher* to be the judgement only of Papists and Lutherans *p.* 176. They differ from Lutherans and Pontificians first, in that they restraine the grace of sanctification only the elect. 2. In that they deny externall baptisme to be alwayes effectuall at the very instant time when it is administrate.

(w) *Cant. relat. p.* 56. That baptisme is necessare to the salvation of infants in the ordinare way of the church (without binding God too the use and means of that Sacrament to which hee hath bund us) it is expresse in Saint *Iohn* chap. 3. *Except a man be born againe by water he cannot enter*, no baptisme, no entrance, nor can infants creep in any other ordinary way. And this is the received opinion of all the ancient Church, infants are to be baptised that their salvation may be certain, for they which can not help themselves must not be left only to extraordinary helps of which we have no assurance, and for which we have no assurance, and for which we have no warrant at all in scripture. *Shelfoord p.* 66. I can shew you of none saved ordinarly without the sacraments in regard of our Saviours exception in the 3 of *Iohn*. *Except a man be born again of the water and the spirit, he can not enter into the kingdome of heaven.* Montag. orig. p. 397. *Adeo huic usui inserviunt aquæ ut si tollatur lavacrum aquæ alieni a Deo & fœdere promissionis æternæ excludantur illi in tenebras exteriores, cum edicto divino statutum sit nisi quis renatus fuerit ex aqua & spiritu sancto non introibit in regnum cœlorum. Scio hoc elusum à novatoribus, sed & Christi divinitatem ab hæreticis negatam scio utrumque in contemptum Dei & dispendium animarum.* (x) Samuel Hoards sermon *supra*, puts crosse in baptisme and sundrie other ceremonies of it among his rituall traditions. Montag. *antid. p.* 16. *vestis alb, oleum, sal, lac, chrisma, additamenta quædam sunt ornatus causa. Ib. p.* 15. *Cum concilio quodam nupero non veremur profiteri ceremonias à maioribus hominibus religiosissimis usurpatas quod ad varios pietatis usus valeant & exercitia quædam sunt quibus mens externarum rerum sensu & significatione ad divinum cultum ipsumque Deum attrahitur*

(w) which we have no warrand. (w) 3. That the manifold ceremonies of papists in baptisme and all other sacraments are either to be embraced as pious ancient rites, or not to be stood upon as being only ceremoniall toyes. (x) For their tenets in the sacrament of the supper, wee shall speak anone of them in the head of the masse. 4. They tell us that our dispute about the five bastard sacraments is a

tur in Eccleſia retinendas & ubi abrogatæ fuerant reſtituendas eſſe ſtatuimus. Andrews ſtrictura p. 13. Chriſme, ſalt, candles, exorciſmes, ſigne of the croſſe ephata, and the conſecration of the water, thoſe being all matters of ceremonie, are therefore in the Church power on good reaſons either to retaine are to alter.

plaine logomachie. (*y*) 5. They tell us that not only infants after their baptiſme but even men baptiſed in perfect age who before baptiſme gave ſufficient count of their faith, yet they may not be eſteemed full Chriſtians while they have received confirmation by the impoſition of hands, and that alone by a Biſhop. (*z*) About the orders, they tell us that they agree with the papiſts in their number, that the reaſon why they want their Acolits, ſub-deacons and the reſt, is but their Churches pouerty: (*zz*) Which can ſcarce wel mantaine the two orders of prieſts and deacons. But which in their queſtions is worſt of all, they ſide here with the papiſts in giving to all the proteſtant Churches a wound which our enemies proclame to be mortall, fatall, incurable. They tie the conferring of ordours by a full divine right to the office of biſhops, they avow that the lawfull uſe of all ordination and outward eccleſiaſtick juriſdiction is by God put in the hands of their perſons alone. Other reformed Kirks therefore wanting biſhops, their miniſters muſt preacù, celebrate the ſacraments, adminiſter diſcipline not only without a lawfull warrand, but alſo againſt the ordinance of God. When they are put in minde of this great wound given by them to all other reformed Churches, they either ſtrive to cover it with the fig-tree-leaffs of an imagined caſe of neceſſity which never was, or elſe plainly to paſſe over it as immedicable. (*&c.*) 6. In matrimonie they will keep not only the popiſh ſa-

(*y*) *Andrews ſtrictura.p.* 11. The whole matter about the five Sacraments is a meer. λοιμαχια (*z*) *poking. altare. p.*465. And becauſe the competentes were perſons of full age they received alſo confirmation by impoſition of hands *ut pleni Chriſtiani inveriantur.* (*zz*) *Andrews ſtrictura.p.* 12 The five orders is a point not worth the ſtanding on, while the revenues of the church were able to mantaine ſo many degrees it can not be denyed but that there were ſo many, but by the Churches owne order neither by commandement nor example of Scripture, but what is this to the preſent eſtate of the Church ſcarce able to mantaine twon? (*&c.*) *Heylens antid. ſect.* 3. *pag* 8. Let the biſhops ſtande alone on Apolicall right, anp no more then ſo, and doubt it not but ſome will take it on your word and then plead, accordingly, that thing of apoſtolicall inſtitution may bee laid aſide. When Biſhop *Andrews* had learnedly aſſerted the epiſcopal order too bee of Chriſt inſtitution, I have heard that ſome who were there in place did ſecrerly

interceed with King *Iames* to have had it altered, for fear forsooth of offending our neighbour Churches. *Andrews resp. ad epist. 3. Molm p. 15. Dixi abesse ab ecclesiis vestris aliquid quod de jure divino sit, culpa autem vestra non abesse sed injuria temporum, non enim tam propitios habuisse Reges Galliam vestram in Ecclesia reformanda quam habuit Brittannia nostra: Interim ubi dabit meliora Deus, & hoc quoque quod jam abest per Dei gratiam suppletum iri. Relatum inter hæreticos Aerium qui Epiphanio credat vel Augustino necesse est fateatur, & tu qui damnes Aerium quo nomine damnas? An quod se opposuerit consensui universalis ecclesiæ. Idem qui sentit an non itidem se opponit ac eo nomine damnandus erit.* Montag. antid. page 138. *Ordinationis jus & autoritatem ita credimus annexam episcoporum personis ut a nemine non episcopo ordinato & consecrato possit aut de beat adhiberi, irritam ordinationem omnem pronunciamus quæ non a legitimo & canonico more proficiscatur, quod si a se oriantur aliqui & non missi ingerant cæleſti huic muneri & functioni manus, viderint ipsi quid sint responsuri olim summo sacerdoti cujus partes usurpant, nos nostras non aliorum tuemur vocationes.* Yea not only they ty ordination and jurisdiction to the person of bishops, but of such bishops who must of necessity shew the derivation of al their power, from the Pope as was shown before (a) *Dow p.* 184. By his favour I must tell him, that neither the law of God nor of the King doth disallow the use of the old canons and constitutious, though made in the time of popery and by the pope or popish prelats, which are not contrary to the law of God or the King. If he desire proof of this, let him consider whether the statute. 25. *Hen.* 8. 19. do not say as much as I affirme, which having regulated diverse things touching the exercise of ecclesiasticall jurisdiction. At last the statute concluds with this *proviso* (provyded also that such Canons, constitutions, ordinances, and synodals provinciall being already made not repugnant to the laws & customes of this Realme, nor to the hurt of the Kings prerogative royall, shal now still be used and executed as they were before the making of this act, till such time as they be viewed, searched, or otherwise ordered by the said two & thirty persons or the more part of them according to the tenour of this present act. It followes then that till these thirtie two persons determine otherwise, old Canons may be still executed & retaine their ancient vigour & authoritie, & when that will be I know not, but as yet I am sure it hath not been done.

(b) *Femal glory pag.* 128. With this pious and gratefull ordinance, I conclude the vi-

Except in some few things which are directly opposit to some late laws of the land and that Cannon-law they will haue extendid as far down as the very councel of Basil. (b) And as far up as the constitu-

ſtitutions of the firſt Popes. (c) Which diverſe of the papiſts themſelves acknowledge to be ſuppoſitions, yet our men will defend them all, and with them the Canons of the apoſtles, the conſtitutions of Clemence and all ſuch traſh. (d)

In the ſacrament of pennance they teach firſt, that auricular confeſſion was evil aboliſhed, and was verie expedient to be reſtored. (e) 2. That God hath given a judicial power of abſolution to every prieſt, which every one of the people is obliged to make uſe of, eſpecially before the communion by confeſſing to the prieſt all their ſins without the reconcilement of any. (f) 3. That God in the heaven will certainly follow the ſentence of the prieſt abſitation of our incomparable Ladie, he meanes the act of the late Councell of *Baſile*, which ordained a feſtivall ſo that viſitation. (c) *Pocklingtoun altar. pag.* 52. There is mention made of the dedication of churches under *Euariſtus anno* 112. & under *Hyginus*, 154. under *Calixtus* 221. And before them all in *S. Clemence* his epiſtles. Theſe teſtimonies of *Romane* Biſhops the Centuriſts do ſuſpect: Where the doctrine and decrees of Popes, and thoſe in the firſt and beſt times are confirmed by the doctrine and conſtant practice of the holy catholicke church, it ſeemeth great boldneſſe in trhee or foure men to condemne and to brand their authoritie with the miſterie of iniquitie. (d) *Laurence*, Sermon *p.* 18. the Apoſtles in their Canons, and theſe to, which are undoubtedly theirs. *Montag. apar. p.* 390. *Ex antiquiſſimis illum facile principem & primariæ authoritatis, quia erat Apoſtolorum* συμφοιτητης *&* συμπεργακτωρ *clementem nimirim* τον διαλογον *non preteribo, quem licet delicatuli neſcio qui, ex utraque parte contendentium falſi poſtulant, & tanquam falſarium* αγραφον: *Nos tamen ipſius tanquam* γνησιον, *contra quoſvis ſuſcipere patrocinium audemus, poſt doctiſſimum virum Turrianum.* (e) *White* on the Sabbath in the preface. There might alſo my reverend good Lord, be a verie profitable uſe of ſome private forme of paſturall collation with their flock, for their direction and information in patticular ſpirituall duties, ſuch as was, privat confeſſion in the ancient Church: Now the Presbyterian cenſures by their paralogiſme taken from abuſe, have with ſuch loud and impetuous declamations, filled the eares and prepoſſeſſed the mindes of many people, that they are exceeding averſe from this ſoveraigne and ancient medicine of conſolation, prevention, and curing of the maledies of the ſoule. He approveth that of *Gerardus*, *Privata coram Eccleſiæ miniſtro confeſſio, quam auricularem vocant, quamvis non habeat expreſſum & peculiare mandatum ac proinde non ſit abſolutæ neceſſitatis, tamen cum plurimas præſtet utilitates & diſciplinæ Eccleſiaſticæ pars, ſit non poſtrema publico Eccleſiæ conſenſu recepta, ideo nequaquam temere vel negligenda vel abolenda, ſed piè & in vero Dei timore, præſertim ab illis qui ad ſacram ſynaxin accedunt uſurpanda. M. Sp*, Sermon printed with approbation. *p.* 18. Confeſſe as the church directs, confeſſe to God, confeſſe alſo to the Prieſt, if not privat in the eare ſince that is out of uſe. *Male aboletur*, ſayeth a devout Biſhop, it is almoſt quite loſt, the more pitie. (f) *Dow p.* 35. It can not bee den-

denyed, but that the Church of *England* did ever allow the private confession of sinnes to the Priest, it were very strange, if our church ordaining Priests and giving them power of absolution, and prescribing the forme to bee used for the exercise of that power upon confession, should not also allow of that private confession. M. Sp. Sermon *p.* 16. Since the Priest can in the name of God forgive us our sinnes, good reason we should make our confession to him: Surelie God never gave the Priest this power in vaine, he expects we should make the best use of it we can. He requires we should use the meanes we can to obtaine that blessing; now the onely meanes to obtaine this absolution is our confession to him *Ib p.* 19 If we confesse in humilitie with griefe and sorrow for them, if we confesse them faithfully not concealing any.

(g) *Ib. pag.* 15. There is another confessiō that would not be neglected. Hee that would be sure of pardon, let him seek out a priest, & make his humble confession to him: for God who alone hath the prime and originall right of forgiving sins hath delegat the priests heere upon earth his judges, & hath given them the power of absolution, so that they can in Gods name forgive the sinnes of those that confesse to them. But is not this poperie, would some say, Now take the counsell that is given in the eight of *Iob*, *Aske the Fathers, and they shall tell thee*: aske then *S. Chrysostome* on *Esay*, and hee will tell thee, that heaven waites and expects the priests sentence heere on earth: For the priests sits judge on earth, and the Lord followes the servant, and when the servant bindes or louses heere on earth, *clave non errante*, the Lord confirmesit in heaven, words, sayes hee, so cleare for the judiciall and formall absolution of the priest, that nothing can be said more plaine. (h) *Pockl. alt. pag.* 57. The bishops made an addition to the ecclesiastick canon, that in every church a penitentiarie should bee appointed to remit penitents in the church, after they have done publick pennance. This kinde of confession *Nectarius* abolished in the church of *Constantinople*, howbeit the confession, whereof *Tertullian* and *Cyprian* speaks, was never abolished, but did ever continue in the *Greek* church, and in the *Latine* likewise: And to this purpose a solemn day was set apart for taking of publick pennance, for open faults, by imposition of hands, and sprinkling of ashes, namely *Ashwednesday*. This is the godly discipline whereof our church speaketh, and wisheth that it might be restored. And as *Ashwednesday* was appointed for putting notorious sinners to open pennance, so Thursday before *Easter* is appointed for penitents to receive absolution. This absolution they took upon their knees

solving on earth. (g) 4. Beside a private confessor, it were very expedient to have in every congregation a publik penitentiarie, who in the beginning of Lent on ashe-wednesday might in the Kirk sit in his reclinatorie, and sprinkling dust on the head of every parishioner, enjoyn them their lent-pennance, whereby they may truly satisfie Gods judgement for their sins, & in the end of lent or Shrif-thursday before Pasche give his absolution to those who have fully satisfied, (h) Extreame unction, if reports may be trusted, is alreadie in practice among them,

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by the impoſition of the prieſts hands. *Ib. p.* 63, & 67. The Competents beginning on *Aſhwedneſday* in ſackcloth & aſhes to humble themſelves, they were all *Lent* long purged with faſting and prayer: They were to ſtand barefoot on ſackcloth, and watch on good Fryday all night Howſond a thing it is, ſayeth *Tertullian*, to think to carrie away with us the pardon of ſin, & not firſt of all to pay for our commoditie. The merchant before he deliver his wares will look to your coyne, *ne ſculptilis*, *ne raſus*, that it be neither waſhed nor ſhaved; and doe not thinke but the Lord will look well to your repentance, and turne it over and over, before you receive *tantum mercedem perennis vitæ*. The Church cauſed thoſe to take ſo ſtrict pennance, that by their great humilitiation they might make ſome amends for that libertie which ſome took to ſin. *Ib. p.* 24. Our churches are a glory to our religion. To the chancels belongeth the *veſtrie lavatorie* and *reclimatories*, for hearing confeſſions. *Shelfoord p.* 125. If the Iuſt ſhall tranſgreſſe while they are within the law, they are bound to make ſatisfaction by pennance, which is, *ſecunda tabula poſt naufraginm: Ibid. pag.* 129. The law is oft brooken by ſins of omiſſion and commiſſion. I anſwere, as it is oft broken of us, ſo it is as oft repaired and ſatisfied, and ſo all is made whole againe, and ſo hee is *in ſtatu quo prius*: hee riſeth againe ſo oft as hee falleth; either in nũber or vertue our ſins of cõmiſſion are repaired by repentance, our ſins of omiſſion are ſupplied by prayer.

but how ſoever, they avow iu print their ſatisfaction with the Papiſts in this point, if ſo be the ceremonie be not made abſolutely neceſſar. (i)

(i) *Montag. antig. pag.* 267. That ſacramentall unction is not to bee uſed. Let the ſick uſe it if you will, we hinder you not, nor much care or enquire what effects enſue upon it, but obtrude it not upõ us as *in ſenſu* of the Sacram. in the time of grace.

Anent the Monaſtick life, conſider how farre our men are from Poperie, they tell us firſt, that the putting downe of the Monaſteries in England by Henry the eight, let be by other Proteſtant Princes elſe-where, was a worke exceeding impious, and verie prejudiciall both to the church and crown: (k) 2. That the Monks for the paterne of their orders have the Prophets and the Apoſtles, and ſpecially Iohn the Baptiſt: (l) 3. That their habits to their very tree-ſhoone hath Scripture warrant: (m) 4. That the Virgine Marie was truelie a

They are for the reerection of monaſteries, and placing of monks, and nuns therein as of old.

(k) *Montang. orig. p.* 303. *In eccleſia Anglicana ſacerdotes licet magis gaudere, & ſolent & debeant immunitatibus, tamen & frequentius & exuberantius, & libentius quam laici decimarum decimas, ſubſidia, annatas, primitias ſolvunt principi, ut vel inde facile diſcerni poſſit quantum detrementi regiis acceſſerit vectigalibus per illam deſolationem monaſteriis invectam per importunum Henrici octavi rigorem, & per parliamentarias impropriationes. Ibid. p.* 384. *Quales quales reformare potius, & ad normam veterum reducere debebant*

bant, ὅι ἐὸ πλῆν non quod factum facinore flagitioſo & ϑεομαχικῶι; aræ fuerunt ad haras, altaria ad lupanaria transferenda, ſed reprimam me. Ibid. pag. 174. Sub prætextu reformatæ pietatis, Deum, Eccleſiam, pietatem, per nefandiſſima ſacrilegia, everſis ubique monaſteriis, &c.

(l) *Montag. orig. p.* 170. Ioannes *primus hanc viam inſiſtebat, illum deinceps ut in aliis ſequebantur aſcetæ & ſolerogagitæ. Ibid. p.* 382. *Ejuſmodi vitæ genere* Ioannem *jeciſſe fundamenta monaſticæ vitæ, cum illuſtriſſimo* Baronio *non abnuerim.* (m) *Montag. orig. p.* 369 Ioannes *& interula & tunica & quocunque amictu veſtiebatur, de Camelorum pilis id geſtabat veſtimentum, ut ipſa aſperitas ad virtutem patientiæ animum exerceret, nec princeps hoc inſtitutum uſurpabat* Iohannes : *ab omni retro antiquitate Prophetarum filii* Elias, Eliſeus *alii eodem amictu utebantur, quin & poſitum in more qui rem quamcunque perſuadere vellunt, habitu ipſo ſe componerent ad illam rem efficacius inſinuandam. William Wats* ſermon, *p.* 20. The ſackclouth and aſhes they received from *Daniel* and the *Ninivites*, aud to live according to a ſtrict rule, and order from *S. Mark*, & other apoſtles : ſo ſayeth *Caſſian. Ibidem. pag.* 28. Thoſe if you cenſure for wil worſhip ſuperſtition take heed ye cohdemne not the authors of them, even our bleſſed Saviour, with his Prophets and Apoſtles. *Ibid. p.* 44. Whereas our bleſſed Saviour hath forbidden ſhooes to his diſciples, he was heerein obeyed by the primitive montifiers, ſandals were meere ſolls tyed on with ſtrings.

(n) *Femal glory p.* 22. The ſame author affirmes that ſhe there lived a prettie Nunne. *Ib.* 23. Let us then imagine that this holy receſuſe confined her body to this ſacred ſolitude, that ſhee might the more freely injoy the ineõceavable pleaſure ſhee tooke in her vowed virginitie. *Ibid. pag.* Shee was a votarie never to know man. *Ibid. pag.* 148. You who ply your ſacred Arithmetick and have thoughts cold and cleare as the criſtall beeds you pray by. You who have vowed virginity, mentall and corporall, approch with comfort, and kneel downe before the grand whyt immaculat Abbeſſe of your ſnowie Nunries, and preſent the alſaving babe in her armes with due veneration.

Nunne, and that the Nunnes this day are much to bee commendid for the following of her paterne : (n) 5. That the preſent Carthuſians, Franciſcans, and the reſt of the Fraternities are very good and holy people, worthie in their very orders of Monaſtick life of our imitation : (o) 6. That their barefooted proceſſions through the ſtreets, That their Canonicall houres of devotion, at midnight in their Cloſters, that in great Feſtivall Eves their goeing at Mid-night, with confluence of people to town-churches is all commendable ſervice. (p)

(o) *Ibid. p.* 236. Many holy orders alſo are of this fodality as the *Benedictus*, the *Citertians*, the *Franciſcans*, *Carthuſians* and many other. If theſe examples of pious and worthie people will not move us, &c. (p) *William Wats* Sermon. *pag.* 3. *Mamertus* Biſhop of *Vienne* did not uncannonicallie, to appoint a ſolemne mortification of three dayes faſt, and to make a Letanie to be ſung in a barefo-

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ted proceſſion. *Ibid pag.* 20. To go barefooted, they receaved from *David* and from *Eſaias Ibid. pag.* 45. *Nazianzen* maketh goers barefoote to be imitators of Apoſtolicall ſpirited people. *Ibid. pag.* 48. In the third, fourth and fifth ages, are examples plentifull of the nightly proceſſions of the Chriſtians; yea, they went from their houſes in the cities to ſome of their churches in the fields, ſinging Pſalmes all the way through the ſtreets in the hearing of the Gentiles. *Ibid. Minutius Fælix* mentioneth *nocturna & occulta ſacra.* For this purpoſe the night was divyded into Cannonicall houres or certaine times of ryſing to prayer, whereof midnight was one, the morning watch was another Canonicall houre, I hope that notwithſtäding our devotion ſerveth us not to imitate the Prophets and Apoſtles, and the Primitives, yet wee will forbeare to take part with the old hereticks in reprehending them. *Ibid.* Before a greater Feſtivall all the devouter ſort of Chriſtians conſtantly repaired to their Churches at midnight.

How neere they approach to purgatorie, & prayer for the dead.

In the head of Purgatorie and Prayer for the dead, thus farre long agoe are the proceeded, firſt, they avow openly Limbus patrum telling us, that the Saints before Chriſt were not onely not in heaven, but truely in an infernall place, even in a lacke, where in one nook the Godly were in peace, and the wieked in torments, that Abrahams boſome was here, betweene which and hell a certaine gulfe made, but a tolerable diſtance. that Iacob, Samuel, and David, and other of the ancients were mourned for at their death, becauſe their ſouls went not to heaven, but truely to a kinde of hell: their minde in theſe things, as their cuſtome is, they propone in the words of ſome Father, that by the ſhelter of their authoritie they may keep off their own head the indignation of the people: (*q*) Again they tell us that Chriſt before he opened heavens gate to any ſoule, he went firſt downe, and looſed the ſouls in priſon; yea, if yee beleeve M. Maxwell (who hath written much for the drawing of our Church the factions way) hee went downe to the loweſt hells, and delivered thence a number of Pagans ſuch as Ariſtotle, Plato, Socrates, and a world of mo:

(*q*) *Montag. orig. pag.* 286. *His qui in carcere erat ſpiritibus, hoc eſt defunctis, ſuo fato & inferno addictis prædicavit quo in loco Puritani, & novatores ſpiritum, non animam Chriſti intelligunt. Ibid. apar. p.* 476. *Communem eſſe patrum ſententiã, aliorumque doctiſſimorum ſcriptorum noſtræ ætatis & confeſſionis ſanctorum, animas ante Chriſti reſurrectionem non fuiſſe in Cælo. Olim (inquit Chryſoſtomus) ad infernum deducebat mors, ſed nunc aſſumit ad Chriſtũ Ideo dicebat olim* Iacob, *Deducelis ſenectutem meam ad infernum cum lachrymis. Ideo olim lugebantur mortui, at nunc cum Pſalmis & hymnis efferuntur. Hyeronimi teſtimonia ſunt innumera, ante adventum Chriſti omnes ad inferos ducebantur; inde* Iacob *ad inferos diſcenſurum ſe dicit, &* Iob *pios & impios in inferno queritur retineri, & Euangelium docet magnum chaos interpoſitum apud inferos, & revera ante-*

quam flammeam illam ratam, & igneam rompheam ad paradisi fores Christus cum latrone reseraret, clausa erant cœlestia, Nota quoque ut Samuelem *vere quoque in inferno fuisse credas, & ante adventum Christi, quamvis sanctos inferni lege detentos locum esse ait, qui lacus vocatur & abyssus, in qua non erant aqua in qua animæ recluduntur, sive in refrigerio, sive ad pœnam.*

(r) *Montag. apar. pag. 476. Postquam eo descendit Christus, inferorum claustra perfodit, deripuit, vastavit, spoliavit, vinctas inde animas liberando M. Maxwels* demonstration, *pag. 9.* Whether the places of Scripture wherein mẽtion is made of our Saviours spoiling of hell, and leading captivity captive, may perhaps bee understood of his powerful and merciful delivering from hell of

(r). Our maine pillers against purgatorie they hew downe with the popish axes, when we reason that Scripture makes no mention of any third place betwixt Hell and Heaven; they reply, that there are many things whereof Scripture makes no mention. When we reason that Scripture makes mention expressely of two places for Souls after death, they use the popish distinction, that after the resurrection there is but two eternall places, but that before the resurrectiõ there may be three temporall: (f) 4. When Papists urge upon us prayer for the dead, they will not contradict them; yea, they commend oblations in the Lords Supper, and prayers there for the dead in particular. (t)

some of the soules of vertuous Pagans, as of their philosophers, Lawgivers, governours, kings, queens, and other private persons renowned for their wisedome prudence, fortitude, temperance bounty, chastity, justice, mercie; and generally for their civill carriage, and morall conversation, such as were *Hermes, Trismegistus, Zoroaster, Socrates, Plato, Aristotle, Pithagoras, Homer, Phocilides. Theognis, Epictetus, Cicero*; and such as were *Hercules, Theseus, Cyrus, Solon, Lycurgus, Aristides, Simon, Timotheus, Epaminondas, Tarrina, Camilla, Nicaula, Panthea Penelope, Artemisia*, and others the like: for my owne part, I doe professe such love to those vertuous wights, for their vertues sake, as I had rather condemne twenty such opinions as that of *Limbus patrum*, then to damne eternally the soul of one *Socrates*, of one *Cyrus*.

(f) *Montag. apar pag. 135. Obiiciunt, nullus tertius locus indicatur in Scriptura præter infernum damnatorum & cœlum. Resp. Licet non indicaretur in Scripturis esse alium locum tertium, non tamen inde sequeretur non fuisse tertium, quia multa sunt quæ non indicantur in scripturis. Locus ille Matthæi 25. Loquitur non de loco aut statu animarum ante Christum, sed de statu & loco finali post finem sæculi, cum duæ tantum erunt absque dubio hominum societatis sempiternæ.*

(t) *Andrewes tristura. p. 56.* Anent offering and prayer for the dead, there is little to bee said against it, it cannot bee denyed but it is ancient. *Dow. p. 56.* That the ancient Church had commemorations, oblations, and prayers for the dead, the testimonies of the Fathers, ecclesiasticall stories and ancient liturgies

do put out of all question. *Pokling. alt. p.* 83. Commends that Canon whereby a priest after his death was ordained to bee punished, for making another priest his executour, with this paine, that at the altar for such a One *non offeretur, nec sacrificium pro dormitione ejus celebraretur.*

CHAP. VI.

Ament their Superstitions.

IN the church of Rome, the Canterburians use to professe corruptions of two kindes, errours and superstitions, as for heresies or Idolatries, they are loath any such crimes should bee laid to the charge of their mother church, how many and how greivous errours they finde Rome guiltie of, they had need to declare; for in the most of those, wherein the Protestants place the chiefe of the Romish errours, you have heard them plainlie take their part, readilie it will prove no otherwise when wee come downe to try them in the particular heads. wherein Papists are reputed most superstitious.

Few of all *Romes* superstitions are against thier stomack.

The superstitions which in Papists are most remarked in their private carriage are these four: In their frequent signing of themselves with the signe of the crosse: In wearing about their neck a crucifix or some such toy of an image or relique: In saying their prayers on their beads: In abstaning from flesh on fryday, wednesday, lent; or some great feastivalls Eave; Our men are farre from disproving of any of these practices. For the first, they avow that signing with the signe of the crosse at rysing or lying downe, at going out or coming in, at lighting of candles, closing of windowes, or any such action is not only a pious and profitable ceremonie, but a verie Apostolick tradition. (a) 2. They avow expresly

(a) *Samuel Hoards* Sermon. *p.* 15. Reckons out among his traditions, the crossing of themselves when they went out, or when they came in, when they went to bed, or when they rose, when they set down to meat, or lighted candles, or had any businesses of mo ment to doe *Montag. apeal page* 286.

What hinders but that I may signe my self with the signe of the crosse in any part of my boody, at any time when I goe to bed, in the morning when I rise, at my going out, at my returning home, the ancient Church so used it, and so may wee (for ought I know) without just scandall or superstition.

expresly the carrying of these holy trincats about their neck, in caisses of silver or gold. (*b*) 3 The saying of their prayers; yea, their Ave maries upon their beeds is to them an holy Arithmetick worthie of praise and imitation. (*c*) 4. Wednesday, fryday, and Lent-fasts, are to them not only lawdable practices of the ancient church, but also traditions come from Christ and the Apostles which for religions cause all are oblidged to embrace. (*d*)

(*b*) *Montag. antid. p.17. Ego certe illas reliquias fasciis involvam; auro includam, circumgestandas, admovebo labiis ac collo suspensas manibus, oculisque crebro usurpatas intuebor. Ibid. p.24. Imagines præsertim Christi crucifixi asservamus diligenter & cum cura: sunt apud nos per fenestras, ambones, vasa, vestimenta.* (*c*) *Female glory, pag.* 148. Among the other praises of his holy Nuns, this is one, You who ply your sacred Arithmetick, and have your thoughts cold and cleare as the crystall beeds yee pray by: And in his proemials, *Omnis terra revibrat æve* (*d*) *Montag. antid. p.* 164. *Quadragesimale jejunium libenter ego concesserim ab Apostolis constitutum, & apud vetissimos Ecclesia proceres usurpatum. Ibid. p.9. Doceatur esse aliquid ab ipsis Apostolis institutum, utpote jejunium quadragesimale; Causam non dicam quin hæreseos accuser, si non ut ab Apostolicæ authoritate sancitum propugnavero. William Wats* sermon, *page* 50. Most precise and severe observers were they of Lent-fast, which the whole primitive Church did believe to bee of Apostolicall institution, so that they had their Saviours and his Apostles example for that strictnesse. I passe their observation of Wednesdayes and Frydayes fast weekly, which *Epiphanius* among many others assureth to bee of Apostolicall institution, *Couzins* devotion: It had also beene an ancient and religions custome, to fast all the Frydayes in the yeare, except those which fall within the twelve dayes of Christmasse. The Lent which now is, and ever hath beene reputed an apostolical constitution, and wee adde out of *Chrysologus*, that it is not an humane invention, as they call it, but it comes from Divine authoritie that wee fast our fouritie dayes in Lent, *p.*221.

They embrace the grosseſt not onely of their private, but also of their publick superstitions.

The popish publick superstitions are very many, but of these which that whole Church doth allow, very few comes to my minde which stand much against the stomack of our men: Those that come first to my thoughts are all pleasently digested;

Protestants

Protestants wont to deride the popish conceat of their holy ground, of their consecrat walls, and the sanctuary of their Chancels, their turnings towards the East, their manifold toies in baptisme and the Lords supper joyned with the sacramentall elements, their hallowing above the Sabboth a multitude of Festivals, their pilgrimages, their processions and many such their practises. In this behold the minde of our men, they tell us first that Kirkyards by prayers and consperssion of holy water must be made holy ground; that before these episcopall consecrations, no Christian buriall may be made therein, but after that the bishop hath used the pontificall ceremonies therupon, no Heretick, no Schismatick, no Excommunicat person may be brought there, no worldly, no common action there performed without the profanatiõ of the holy place. (e) Again they shew us that the church by the bishops anointing some stones thereof with oyl and sprinkling others with water, and using from the Roman pontificall some mo prayers, some mo ceremonies upon it, becomes a ground more holy: That before these consecrations though the people of God for many years have meet into a Church for divine service, yet it is no more holy then a barn, a tavern, a tolbooth; but after these consecrations there is such holinesse in the walls, that even when there is no divine service, men at their comming in, and going out must adore and all the time

(e) *Laurence* sermon p. 9. Christians distinguished their oratories into an *ætriũ*, a Church yard, *a sanctũ*, a Church a *sanctum sanctorum* a Chancell, they did conceive a greater degree of sanctitie in one of them, than in an other, and in one place of them than another, churchyards they thought profained by sports, the whole circuit both before and after Christ was priviledged for refuge, none out of the communion of the Kirke permitted to lie there, any consecrate ground preferred for interment before that which was not consecrat, and that in an higher esteem which was in a higher degree of consecration, and that in the highest which was neerest the altar. *Halls* sermon at the consecration of a buriall place p. 38. Out of the consideration of the holy designation of these peculiare places came both the tittle and practice of consecration of cemiteries, which they say is no lesse ancient than the the dayes of *Calixtus* the first who dedicated the first Cemmiteries, albeit it was decreed by the counsel of *Arles*, that

if any Church were cõsecrated the Church yard of it should require no other hallowing but by simple consperssion. *p.* 40. It is meer and necessary that those places should be set aside to this holy use by a due and religious dedication, by prayers and holy actions tending thereunto. if the Iews used these dedications how much more we. *Ib.* in the preface, an act worthy both of this common celebration and of that episcopall service of mine.

of their presence stand discovered, and never so much as sit down, were the service never so long, except upon great infirmity. (*f*) 3. That the Chancell and the Altar must not only be dedicat with prayers and unctions, but with lighted candles, burning in-cense, and many other such toies; that it must be divided from the Church with vailes to keep not only the bodies, but the eyes of the Laicks from beholding the arke and throne wherein the body of the Son of God doth sit, as in a chaire of state, that none but priests must enter there and that with their triple low adorations at their approaching: That it is a favour for the King or the Emperour to win near that place for the short time of

(*f*) *Tedders* sermon *p.* 8. It is the consecration that makes them holy and makes God esteeme them so, which though they be not capable of grace, yet receive by their consecration a spirituall power whereby they are made fit for divine service and being consecrate, there is no danger in ascribing holinesse unto them, if we beleeve S. Bernard. *quis parietes istos sanctos dicere vereatur, quos manus sacrate Pontificum tantis sactificavere mysteriis.* When we come to Church sayes the holy Fathers of the devotion of those primitive times, *corpora humi sternimus*, they that shewed the least devotion did bow all the time that they were there: none presumed so much as to sit as being too bold and lazie a posture in Gods house; but only for infirmitie or some other cause were dispensed with. There were some that would not have their shooes on their feet in the temple, a shame to them that have their hats on in Gods house. *Shelford p.* 51. Some profaine Gods house by going out with heads covered as if God were not present and it were not his house when service was ended. *Pokling. altare. p.* 141. Churches when they were made they were consecrate, for a man may as lawfully and Christianly administer the sacrament in a barn or town hall as in any place that is not consecrate to such holy uses, *Queenscoale p.* 223. *S. Giles* Church in the fields being newly repaired after two years service, sermon and sacraments in it in D. *Montany* B. of *Londons* time, was required to be consecrat by his successor *D. Lad*, the people refusing the bishop, caused sequester and lock up the house for a moneth, and forces the Parish after fiftie pound fies to put up a crucifix upon the east window and receive the other orders of consecration. The fundation stones of the repaire of *Pauls* were solemnly blessed by the bishop, his main reasone for the urging of the visitation of *Cambridge* was, that two chappels there was not yet censecrat, notwithstan-

his

his offering. (g) 4 That none of the ceremonies of the popish baptism, neither their salt, their spitle, nor exsufflation are superstitious. (h) 5. That a num- ding of divine service in them for some score of years bygone.

(g) *Pokl. alt. p.* 141. Was not the altar the chiefest place which with most ceremony and devotion was hallowed? was there not a feast *annuall* keeped in joyfull remembrance of the dedication of every Church. Doth not S. *Austine* say. *Novit sanctitas vestra fratres, consecrationem altaris celebramus in quo unctus vel benedictus est lapis*, as he cites the place in his Sunday *Quenscoale. p.* 198. In the collegiat Church of *Wolverhampton* in the countrie of *Stafford*, the altar and cloaths thereof were consecrat 11. *Octob.* 1635. As soon as the priests come to the Church eachof them made a lowcongie at their first entring in the Church doore and after that three congies a peece towards the altar, so they went unto the chancell where a bason with water and a towel was provyded for the priests to wash in, where also was incense burning; after they returned making three congies apeece. After the sermon every one of them had a paper in his hand which they tearmed a censer, and so they went up again to the altar: As they went they made three congies apeece, the communion being ended they washed their hands and returned giving three congies as before. *Ib.* 220. There are diverse high altars solemnly dedicated of late in diverse colledges of *Combridge* and *Oxford* adorned with tapers, candlesticks, crucifixes, basons, crosses, rich altar clothes, crimson, cushons, rich hangings. *Pokling. alt. page* 24. *Optatus* saith that *erant ecclesiæ ex auro & argento quam plurima ornamenta. ibid. page* 80. At the upper end of the Chancell was a place railed in, whereunto none were permitted to enter but the priests. The Canon is cleare. *Nulli omnium qui sit in* Laicorum *numero liceat intra sacrum altare ingredi.* A dispensation indeed there was for the Emperour to enter in hither when he would *Creatori dona afferre* but stay there he might not *Laurence p.* 10. Beyond these railes *duo cancelli* which distinguished the body of the Church from the Oracle, none out of orders came. A more awfull reverence was commanded to this part being barred from common view. *Ibid. pag.* 29. We have the *Grecians* triple prostrations from their liturgies, ἐμοὶ δὲ τὸν ἅγιον τοῦτον τοῦτον τόπον *Ibid. p.* 12. The same God is through all the parts of the Church, but not in the same maner through all the parts thereof, for as they are different degrees of sanctiry in them, so is there a different dispensation of his presence in them. *Ibid. p.* 15. This followes upon the consecration, as there was a greater communication of the divine presence in those places than in others, so was there a greater communication of the same presence in some parts of the temple of *Salomon* than in others. And as that distinction in holy places continued after Christ so did the reason of that distinction too. The whole indeed is the house of God, for albeit the Lord be without these walls yet is he more within, as we are not presumed to be so much abroad as at home, though the Church conceived him to be present in all parts of this house, yet it conceived him to be present more in one part of it than another, in respect of that peculiar dispensation of his presence to that place of

the Church, as of old to that place of the temple which was within the vaile, having an altar heere answerable to a mercy seat there, as also in respect of that union betwixt this place and his humane nature. *Cant. Star. Chamber* speach *p.* 47. The altar is the greatest place of Gods residence upon earth. I say the greatest, yea greater than the pulpit, for there it is *hoc est corpus meum*, but in the pulpit it is at most *hoc est verbum meum*, and a greater reverence no doubt is due to the body than to the word, and so in relation answerable to the throne where his body is usually present then to the seat whence his word uses to be proclamed.

(*b*) *Vide supra cap.* 5. (*x*).

ber of the Massetoies which yet are not in practise in England, yea all the guises of the Masse which can be proven to be ancient are all to be embraced.

(*i*) *Lincolneshere* Minister *p.* 163. I was shewed a latine determination read in one of out Universities, aiming to prove, that look what ceremonies were used about the altar before the reformation by power and force of any generall custome, though past over in deep silence by our liturgie, are notwithstandig commanded us by a kinde of implicit præcept, even unto us, that live under the discipline of the English liturgie. *Heylene* in his Antidot. lect. 2. *p.* 63. doth confesse the fact and doth not disclame the author therein, only leaves that Kings professor D. *Colines* as a man most able to justifie that writ. These are his words, as for your Sally on the author of the latine determination, I leave him to himself: Hee is of age to doe you reason in this, as well as in that other quarrell you have against him.

(*i*) 6. That who ever in the publick prayers hath their face toward the North, South, and West must be publickly called upon to turn themselves ever towards the East. (*k*) 7. That in the Church not only in the time of prayer, but at the reading of the ten commands, all must fal on their knees, but when the creed is read all must stand upright on their feet, whē the epistle commeth, all may sit down, but when the gospel begineth, all must again arise, during the time of sermon all must stand uncovered. That to these and all such pious practises we are obligded by the sole example of the bishops or some few of them, even before the inacting of any law either of Church or state. (*l*) 8. That the conscience is obligded not only to keep religiously the greater festivities of Yule, pasch, pentecost, & the rest which are immediatly referred to the honour of the Trinitie, but also a number of the festivals of the blessed Virgin, of the Saints and Angels: Those must not

(*k*) *Vide supra, cap.* 5. *B.*

(*l*) *Edward Bugbeus, serm. pag.* 9. We may not think it enough that we stand at the

at the Creed, except we say it also with the Minister audibly with a lowd voice, nor is it enough for us to stand up at the gospel, but we must also bow at the name of *Iesus*, not as if we were ashamed of what we did, but with due and lowly reverence, neither is it sufficient to be bare in time of divine service, except we also reverently kneell on out knees when the commands and letanie are read. *Shelfoord p.* 20. Let us learn of our Cathedrall Churches, for there our reverend Fathers, the prelats, make their reverence to God in this wise, both at their entry and their returne, wherefore to follow their good and holy paterne we are to do the like both at our comming in to Gods house and at our going out. *Ibid p.*22. The fifth office of holinesse is to rise up from our seats when the articles of our faith are read, we also do more reverently to stand up at the reading of the psalmes before, after, and behind the holy lessons. We are also to stand at the reading of the gospell. The reason that the old *Lytargick* writters gives of this superstitious standing at the Creed and gospel more then at the reading of the lessons and epistles is, because these epistles among which they put the revelation the penteteuch and sundry other parts of the old testament, containes more base doctrine then the gospel which comes behind them, as the Master comes after his servant which goes before to make way.

be polluted with any work or seculare affaire, as we desire to bee helped by these glorified persons intercession. (*m*) Yet Christs Sunday must bee no Sabbath; bowling, balling, and other such games may well consist with all the holinesse it hath, yea, no law of God, no ancient Canon of the Church doth discharge shearing of corne, taking of fish, or much other husband labour upon that day; but by the contrary acts both of church & State do warrād such labour; yea, there is so great Iewish superstition in the land about Christs Sunday, that all preachers must be oblidged in their very pulpits to proclame the new book of sports, for incouragment of the people to their gamings, when the short houre of divine service is ended, and that under no lesse paine than ejection from the Ministere. (*n*) 9. Pilgramages to Sants, reliques, and barefooted processions to their Churches are preached and printed betwixt *Sunday* and the other holy dayes concerning working, in harvest no speciall priviledge is given it more then the rest. For King *Edwards* statute repeated by Queen *Elizabeth* saith, It shallbe lawfull to every husband man, labourer, fisher-man &c. upon the holy dayes aforesaid in harvest or at any other

(m) *Cousins devotions* they offend against the fifth command that obeyes not the precepts of the ecclesiastick governours. The precepts of the Church are first to observe the feastivals and holy dayes appointed in the Church calendar *vide supra cap.*

(n) *Whits examinat. p.* 118. The injunction maketh no difference

time of the yeare when neceſſity ſhall require, to labour, ride, fiſh, or work any kinde of work at their free wils and pleaſure. *Ibid. on the Sabbath p.* 217. In the new teſtament we read of no prohibition concerning abſtinence from ſecular actions upon the *Lord day* more then upon other dayes. *Et quod non prohibetur ultro permiſſum eſt.* The Catholick Church for more than 600. year after *Chriſt*, gave licence to many Chriſtian people to work upon the *Lords day* at ſuch houres as they were not commanded to be preſent at the publick ſervice by the precept of the Church. In S. *Ieromes* dayes the devoteſt Chriſtians did ordinarly work upon the *Lord-day*. In *Gregorie the greats* time it was reputed antichriſtian doctrine to make it a ſin to work on the *Lords day*. *Helens* anſwer. *p* 111. His Majeſtie having publiſhed his declararion about lawfull paſtimes on the *Sunday* gives order to his biſhops that publication thereofbe made in all their ſeverall dioceſſes, the biſhops hereupon appoint the incumbent of every Church to read the declaration to the people, and finding oppoſition to the ſaid appointment, preſſe them to the performance of it by vertue of that Canonicall obedience which by their ſeverall oaths they were bound to yeeld unto their ordinaries, but ſeeing nothing but contempt upon contempt after much patience and long ſuffering, ſome of the moſt perverſe have been ſuſpended as well *a beneficio* as *officio* for an example to the reſt.

(o) *Vide ſupra caput.* 5. w.

ted. (o) Thoſe throats which are ſo wide as to fwallow down all theſe, it ſeemes they will not make great bones in all the other traſh which in the Romiſh Church we challenge as ſuperſtitious.

CHAP. VII.

The Canterburians *embrace the Maſſe it ſelfe.*

OF all the pieces of Poperie, there is none ſo much beloved by Papiſts, nor ſo much hated by Proteſtants, as the Maſſe, ſince the reformation of Religion, the Maſſe hath ever beene counted the great wall of diviſion, keeping the parties aſunder, who ever could free that ditch, whoſe ſtomack could digeſt that morſell, no man

of

of either ſide was wont to make any doubt of his name; but that with conſent of all, hee might paſſe for a true Papiſt; and no wayes in any reaſon ſtand for a moment longer in the catalogue of Proteſtants: If then I bee able to demonſtrate the Canterburians minde to be for the Maſſe, I hope no man of any underſtanding and equitie will require of me any further proofe of their popery, but with good leave of all I may end my taske, having ſet upon the head thereof this cape-ſtone.

In the mouth of both ſides reformed and Romiſh, preaching and the Maſſe go for reall oppoſites, the affection of Papiſts to their Maſſe maketh them value our preaching at the leſſer rate; the affection of Proteſtans to preaching maketh the Maſſe to them the leſſe lovely: Our faction to make rowme for the Maſſe ſo far as they dare, ſo faſt as they can, are crying downe preaching. They tell us firſt, that much of the preaching which now is at London, and over England is not the Word of God, but of the Divell, (a) becauſe indeed the beſt and moſt zealous preachers in their ſermons do oft taxe Arminianiſme and Poperie, and the wayes, whereby his Grace is in uſe to advanee both: This to him and his followers is doctrinall Puritaniſme, much worſe than diſciplinary; yea, it is ſedition taught by the Divell: 2. They tell us, that the moſt of preachers, though voyd of the former fault, are ſo ignorant, idle, impertinent, clamorous fellowes, that their ſilence were much more to be wiſht than their ſpeach. (b) Becauſe indeed grave and gratious Miniſters are not either able or willing to ſtuffe their ſermons with ſecular learning, and imploy extraordinar paines for to gather together a Maſſe of tinkling words, as Andrewes was, and his admirers

They cry downe ſo far as they can all preaching.

(a) *Cant Starchamber ſpeach, pag.* 47. But in the pulpit it is at moſt, *Hoc eſt verbum meum*, & God hold it there at his word: for as too many men uſe the matter, it is, *Hoc eſt verbum diaboli*, this is the word of the divel in many places, witneſſe ſedition, and the like to it.

(b) *And. poſthuma, pag.* 32. *Ex quo nuper hic apud nos vapularunt canes muti excluſi ſunt clamatores iſti odioſi ac moleſti, ex quo peſſimus iſte mos invaluit, ex quo prurigineſo cuipue odium, patefactus hic quicquid libet effutiendi, Eccleſia in tonſtrinam verſa*

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are wont to do, for to ſpoile preaching of that life, ſpirit, and power, which ought to ſhine into it. 3. That the preaching which them ſelves approve & praiſes, is but ſermonizing in pulpits, no neceſſar part of the Miniſteriall charge, but a practice to be uſed of ſome few of ſingular learning & eloquence, and that only at rare and extraordinar times, as the Biſhop, or the Star-chamber-court ſhall be pleaſed to give licence. (c) 4. That the only ordinar, profitable, and neceſſar preaching which God hath appointed, and the Church laid upon the back of Paſtours, as their charge for which their tithes and ſtipends is due to them, is nothing but the diſtinct and cleare reading of the Service Booke. (d) As for ſermonizing in pulpits, when ſo it is permitted, it ought to be very ſhort, and after the popiſh form, without any prayer at all, either before or after: That the cuſtome of Engliſh preachers, who before Sermon pray for the help of the Spirit of God to

eſt, non plus ibi ineptiarum quam hic, Theologia in battologiam, banes non latrantes mutari in catulos oblatrantes, haud ferè ſcias quid optandum ſit illud, ne ſi lentium, an hi latratus abſoni, illud ne jejunium, an hæc nauſea.

(c) *Shelfoord, pag.* 91. Beſide theſe ten kinds of preaching which are able to ſtop the mouth of all itching eared profeſſors, there is yet another kinde of preaching not fit for every Miniſter, but for extraordinarie and excellent men, called by God and the Church, to reforme errors and abuſes, to promulge to the world new Lawes and Canons. And as this kinde is to be performed by extraordinarie men, ſo it is not alwayes ſo needfull, but when neceſſitie required: for when things are ſetled there needs no more ſetling, but only preſerving. Wee ought not to have many *Moſeſes*, or many Euangeliſts, nor many Apoſtles; Were people now to bee called and converted to the Goſpel, then not only this kinde of preaching, but miracles alſo were needfull, when much needleſſe and ſome unſound teaching by tract of time had ſued into the ark of Chriſts Church, by the Prelats and Prieſts therof: Then in the 19. year of King *Henrie* the eight began licences to be granted by the Court of *Starchamber*, to preach againſt the corruptions of the time; but now the corruptions are removed, the ancient and true doctrine of the primitive Church by ſetled articles is reſtored; Therefore this extraordinarie kinde is not now ſo neceſſarie, except it bee upon ſome notorious crimes, breaking foorth among people.

(d) *Shelf. p.* 35. The principall part of the Miniſters office is the true underſtanding, diſtinct reading, & decēt Miniſtrie of the Church ſervice, contained in the book of Commō Prayer. This is the pith of godlineſſe, the heart of religion, the *ſpina* or *vertebræ*, the backbone of all holy faculties of the Chriſtiā body. *Ib. p.* 39.

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themſelves and their hearers, or after Sermon crave grace to practice what hath beene ſpoken is all but idle; yea, intollerable novations to be aboliſhed: (e) Neither this onely, but that the moſt able Paſtours are not to be ſuffered ſo much as in their private ſtudies to recommend their Souls to God in their owne words, but in their very private prayers, are to be tyed preciſely to the words of the Service Booke. (f) 5. That the ſermonizing which themſelves permit, muſt bee in the greateſt townes in the moſt ſolemne times but once a day, that the practice of hearing two Sermons in one day is to be corrected, that one in a month is abundant, and all the Engliſh Canons do require. (g)

VVere theſe read as the Canons directs aptly, that is, by juſt diſtinctions, and by a ſenſible Reader, obſerving all the rules of reading, with pronunciation fit for the matter, and with due attention of the hearer, there would bee much profite and ediſying. *Ibid. pag* 76. Gods Miniſter is thy Preacher, and the divine ſervice of the church Book is his ſermon. In this ſervice & this ſermon is contained whatſoever is neceſſar for ſalvation. *Ibid p.* 78. The very reading is preaching; yea, a lively and effectuall kinde of preaching. (e) *Heylans* anſwere, *pag.* 165. VVhereas formerly you uſed to mangle and cut short the ſervice, that you might bring the whole worship of God to your extemporarie prayers and ſermons, now you are brought againe to the ancient uſage of reading the whole prayers, without any diminishing in regard of preaching. As for your other cavils about the uſing of no prayer at all after Sermon, the innovation here is on your part, who have offended all this while, not only againſt the Canon, but act of Parliament, by bringing in new formes of your owne diviſing. As for the forbidding of any prayer before the Sermon, if any ſuch be, it is but agreeable unto the Canon, which hath determined ſo of it long ago. The Preachers in King *Edwards* dayes uſed no forme of prayers, but that exhorting which is now required in the Canon. (f) *Couzins* devotions in the preface. Ler no prayers bee uſed but theſe which are allowed by the Church, what prayers ſo ever any man had framed for himſelfe, let him firſt acquaint theſe that are wiſe and learned with them, before hee preſume to uſe them: and that men may not think thoſe rules are to be applyed to publick prayers only, and not to private, let them weigh thoſe words in the councell of *Carthage*, *Quaſcunque ſibi preces*, &c VVhen wee ſpeak to the awfull Majeſtie of God, wee would bee ſure to ſpeak in the grave and pious language of the Church, which hath ever beene guided by the holy Ghoſt, and not to loſſe our ſelves with confuſion in any ſuddaine abrupt or rude dictats, which are framed by private ſpirits, and ghoſts of our own in regard whereof our very prieſts and deacons themſelves are in their private and dayly prayers injoined to ſay the morning and evening devotions of the Church, & when at any time they pray, there is a ſet forme of words preſcribed to them to uſe, that they alſo might know it is not lawfull for them to pray of their owne heads, or ſuddainly to ſay what, they pleaſe themſelves. (g) *Potling.* Sunday. Our Saviour in *Capernaum* on the Sabboth, preached but once a day, for immediatly after he went to dinner, *Heylens* anſwer, *pag* 168.

6. That over all *England*, Lecturers whose sermons wont to be the far best, must be presently silenced, as those whose calling the Canons Ecclesiasticall of *England* can not permit. (*b*) In a word, that Sermons are the great occasion of the divisions and heart-burnings, which now trouble the Church and State, of the presumption and pride, and most sins among the people: That therefore it were very good to returne to the old fashion in the dayes of poperie, before the 19. yeer of *Henrie* the eight, where there was none, or but few preachings, that this is the onely means to reduce the land to that old honest simplicitie, equitie, pietie and happinesse, which was in our antecessors dayes; (*i*) even to that old blindnesse, wherein of necessitie, we must give our soule to be led by

Pag. 168. If in the great cities and universities, sermons are limited to the same time of the day, or as your owne phrase is, to an houre only, assuredly it is neither new nor strange, nor need you bee offended at it, if by that meanes the people in those places can not hear but one sermon in the day, it being not many, but good sermons; not much but profitable hearing, which you should labour to commend. *Shelfoord*, *pag.* 93. Better were it for our Church and people to have but one Sermon well premeditated, in a moneth, which is insinuated by the Canon, then two on a day, proceeding from a rolling braine and mouth, without due preparation. *Heylens* answer, *pag.* 166. Your afternoone sermon on the Sunday, if performed by Lecturers, are but a part of your new fashion, and having no foundation in the Church at all, it can not be any innovation to lay them by, and if the Curate performe his duetie in catechising, you have no reason to complaine for want of sermons in the afternoone.

(*b*) *Heylens* answere, 163. VVhy count yee the suppressing of Lectures for an innovation, whereas the name of Lecturers and Lectures are in themselves a new and late invention, borrowed from the new fashions of *Geneva*.

(*i*) *Schelfoord*, *pag.* 71. VVhen men had more of inward teaching, and lesse of outward, then was there far better living, for then they lived alwayes in feare of offending; and as soone as they had done any thing amisse, their conscience by and by gave them a nip, and a *memento* for it; then they confessed their sins to God and their Minister, for spirituall comfor and counsell; then they endeavoured to make the best temporall satisfaction they could by almes, prayers, and fasting; and other good works of humiliation; but now outward teaching not being rightly understood, hath beaten away this. *Ibid. pag.* 82. The besotted negligence of our delicat Puritans, is that which makes them to run so after Sermons: what doeth this singularitie work in them, but a contempt of government? As weak stomacks, can not well digest much meat, so the common people can not governe the

the light of Sr. *Iohn* the Prieſt, our Father Confeſſor, for all this behold on the margine their expreſſe declaration.

much knowledge; & when they can not digeſt it well, they vomit it up, they waxe proud, and wil conteſt with their Miniſters. At what time were moſt hereſies broached? VVas it not in the primitive Church, when there was moſt preaching, therefore thereafter they did ſlake it. *Ibid. pag.* 99. Preaching by reading is the ordinaire preaching ordained by God himſelfe, and his Church, and this was the ordinarie preaching in our Church before King *Henrie* the eight.

Preaching being thus far cryed down, there will be the leſſe ado to get up the *Maſſe:* For the word of the *Maſſe* is ſo lovelie to them, that they are delighted to ſtile their Service Booke by that name. (*k*) And leaſt wee ſhould thinke that it is but with the word of the *Maſſe*, that they are reconciled, they ſhow us next, that they finde no fault with the very matter of the *Maſſe*, if you will give unto it a charitable and benigne interpretation. (*l*) Neither heere do they ſtand, but go on to tell us, yet more of their minde, that if tranſubſtantiation only were removed from the *Maſſe*, they would make no queſtion, for any thing it hath beſide. And this, but moſt falſly, they give out for King *Iames* judgement. (*m*) Yea, they go on further to embrace tranſubſtantiation it ſelfe, ſo farre as concernes the word: And how much the matter of it diſpleaſeth them we ſhall heare anone. (*n*)

They approve the Maſſe both for word & matter.

(*k*) *Pokling, Sunday, Miſſam facere cepi,* ſayeth *S. Ambroſe*, he began the ſecond ſervice as our church calleth it, *quidam cogunt ſacerdotem ut abbreviet Miſſam*, ſayeth S. *Auguſt.* that is, they make the prieſt to curtaile divine ſervice.

(*l*) *Montag. antid. Pag.* 10. *Miſſam ipſam non damnamus, quoàd vocem, quin nequit Miſſæ ὑποκειμενον ſano & recto ſenſu intellectum.* (*m*) *Pokling al, pag.* 138. The King would like wel enough of the Maſſe, if the prieſts would ſhrive her of Tranſubſtantiation. (*n*) *Montag. antid. pag.* 10. *De vocibus, ne Miſſa quidem, imo ne Tranſubſtantiationis certamen moveremus.*

But to ſhew their minde more clearly towards the *Maſſe*, conſider the *Scottiſh liturgie*; This unhappie book was his Graces invention: If he ſhould

deny it, his own deeds would convince him. The manifold letters which in this peſtiferous affaire have paſſed betwixt him and our Prelats are yet extant. If we might be heard, we would ſpread out ſundrie of them before the Parlement houſe of *England*, making it cleare as the light, that in all this deſigne his hand hath ever bene the prime ſtikler; ſo that upon his back mainly, nill he will he, would be laide the charge of all the fruits good or evill which from that tree, are like to fall on the Kings countreyes. But of this in time and place; onely now wee deſire to bee conſidered that to this houre, his Grace hath not permitted any of his partie to ſpeak one croſſe word againſt that book, but by the contrary lets many of them commend it in word and writ for the moſt rare and ſingular peece, that theſe many ages hath beene ſeene in any church, for all gratious qualities that can be found in any humane writ. Heare you the perſonat Jeſuit *Lyſimachus Nicanor*, that is, as we conjecture by too probable ſignes his Graces creature, *Leſly* of *Dun*, and *Conner*, extols that booke above the skyes: (o) And yet wee did undertake to ſhew into it the maine, yea all the ſubſtantiall parts of the *Maſſe*, and this undertaking to the ſatisfaction of our nation was performed in our generall Aſſembly; but to thoſe men the judgements of nationall churches are but vile

(o) *Pag.* 28. think no Church can celebrate the Sacrament with more puritie, ſincerite, gravitie, and none with more majeſtie then by this Book: Certainly it is purged from all ſtuffe, which you call *Superſtition*, or the eſſentialls of the *Maſſe*, it is reſtored to the ancient integritie, the leaſt thing that might tend to ſuperſtition, being thurſt out of doores, as *Ammon* did *Tamar*, without hope of return: And if any ſuperſtitions would dare to enter, the doore is ſo faſt shut, that they muſt deſpair of any entrie. VVhat needs all ſuch uproare then without cauſe? I ſhall oblidge my ſelfe to made good theſe particulars: Firſt, that you ſhall never bee able to finde any thing in that book, contrarie to the

and

and contemptible teſtimonies. I have ſeene a paralel written by a preacher among us, comparing all and every particular portion of the Maſſe, as they are cleared by *Innocent*, *Durand*, *Walfrid*, *Berno*, and the reſt of the old Liturgick Rationaliſts, with the parts of our Liturgie, as they may bee cleared by the late writs of the *Canterburians*, which ends not, till all the parts great and ſmall of the *Maſſe* bee demonſtrat in our Book either formally, in ſo many words, as the moſt conſiderable are, and that in the very popiſh ſenſe, If you will joine to our book the *Canterburian* commentars: or virtually a neceſſity being laid upon us, upon the ſame grounds which perſwads to embrace what in thoſe booke is formally expreſſed, to embrace alſo what of the *Maſſe* is omitted, whenſoever it ſhall bee their pleaſure in a new edition to adde it. This paralel is readie for the publick when ever it ſhall be called for.

VVord of GOD.

2. That it containeth nothing contrary to the practiſe of the primitive church, but which is moſt agreeable thereto.

3. That all the points which you condemne are not contraverted betweene our Claſſicall Divines and papiſts but agreed upon in both ſides.

4. That there, is nothing in it, contrary to our Confeſſion of Faith in *Scotland*; yea, which is much, yee ſhall not ſhow mee a Proteſtant Divine of any note, who ever did condemne this Booke of the leaſt point of poperie, but on the contrare, did defend and commend it.

For the preſent, becauſe thoſe men make our gracious Soveraigne beleeve, and declare alſo to the world in print, that what we challenge in that book, doeth ſtrike alike againſt the liturgie of *England*, as if the ſcots liturgie were altogether one with the *English*, and the few ſmall variations, which poſſibly may be found in the Scottiſh, were not only to the better, but made for this very end, that this new book might better comply with the *Scots* humour, which now almoſt by birth or at leaſt by long education is become naturally antipathetick

The Scottish Liturgie is much worſe then the English.

to the maſſe, to make this their impudent fraud ſo palpable that hereafter they may bluſh (if it be poſſible for ſuch foreheads to bluſh at any thing) ever again before our King to make any ſuch alledgance, paſſing all the reſt of that book for ſhortneſſe, we ſhall conſider ſome few lines in ſome three or foure leafes of it at moſt, wherein the world may ſee their malapert changing of the *English* liturgie in twentie particulars and above, every one whereof draws us beyond all that ever was allowed in *England*, and diverſe of them lead to thoſe parts of the maſſe which all proteſtants this day count moſt wicked. If this be made cleare, I hope that all equitable men will bee the more willing to free our oppoſition thereto, of all imputations, and ſpecially of al intentions to encroach upon any thing that concernes the Engliſh church. For albeit we are confident the world would have excuſed us to have oppoſed with all vehemencie the impoſition upon us (a church and kingdome as free and independant upon any other nation as it is to be found this day in chriſtendome) without our conſent, or ſo much as our advice, the heavie burden of foure forraigne books, of liturgie, canons, ordination, homelies, of a number of ſtrange judicatories, high commiſſion, epiſcopall viſitations, officiall courts, and the like, though they had been urged in no other words, in no other ſenſe then of old they wont to be uſed in *England*: For it is well known that thoſe things have been the ſole grouud and only occaſion of the grievous ſhiſmes and heavie troubles wherewith almoſt ever ſince the reformation, that gracious church hath been

been miſerably vexed. But now all thoſe things being laide upon us in a far worſe ſenſe as they are declared by the *Canterburian* impoſers in their own writs, yea in far worſe words, as all who will take the paines to compare, may ſee: we truſt that our immovable reſolution to oppoſe even unto death all ſuch violent novations ſhal be taken, by no good man, in evil part, let be, to be thrown, far againſt our intentions, to the diſgrace of our neighbour church, or any well minded perſon therein. We have with the *English* church nought to do but as with our moſt dear and neereſt ſiſter, we wiſh them all happineſſe, and that not only they, but all other Chriſtian churches this day were both almoſt, and altogether ſuch as wee are, except our afflictions. We have no enemies there but the *Canterburian* faction, no leſſe heavie to her then to us. What we have ſaid againſt the *Scots liturgie* may well reflect upon them, and ſo far as we intend, upon them alone, and that for three of their crimes chiefly. Firſt their forcing upon us, with whom they had nought to do, ſo many novations even all that is in *England* at one draught, and that by meer violence. 2. Their mutation of the moſt of thoſe things to a plaine popiſh ſenſe, which in the beſt ſenſe that ever was put upon them, did occaſion alwayes to *England* much trouble. 3. Their mutation of the Engliſh books not only to popiſh ſenſes but even to popiſh words, and that in a number of the moſt important paſſages of the maſſe. This laſt here we will ſhew, holding us within the bounds of our few forenamed leafes, by which, conjecture may bee made of the reſt.

Of

Our alteration in the *Offertorie.*

Of all the limbs of the maſſe the moſt ſubſtantious for many evil qualities are thoſe three, which ly contiguous together, the *Offertorie*, the *Canon*, the *Communion:* The *English* at the reformation, howſoever for reaſons of their own, thought meet to retaine more of the maſſe words then our church could ever be induced to follow, yet in thoſe three portions of the maſſe they were very carefull to caſt out what they knew Proteſtants did much abhorre in the church of *Rome*. But at this time, the *Canterburians* having gotten the refraiming of the liturgie in their hands, for to manifeſt their affection openly to *Rome*, do put in expreſly that, which the *English* reformers put out, as wicked ſcandals. That this may bee ſeen conſider ſeverally the three named portions.

(p) Durand. *lib. 4 fol. 65. Ritus igitur ſynagogæ tranſivit in religionem eccleſiæ & ſacrificia carnalis populi tranſlata ſunt in obſervantiam populi ſpiritualis.*

The Popiſh Offertorie in it ſelf is a foul practice, even a renovation in the Chriſtian church of a Jewiſh ſacrifice, as *Durand* confeſſeth. (*p*) But as it ſtands in the *Maſſe*, it have yet a worſe uſe, to be a preparatorie peace-offering making way for that holy propitiatorie, which in the Canon followes. It is pretended to be a ſacrifice for the benefite both of quicke and dead, for the good of the whole church univerſall, for the help of theſe in Purgatory; but it is really intended to be a dragge, a hooke to draw in money to the Prieſts purſes. This piece of the *Maſſe* the Engliſh did clean aboliſh, but behold how much of it our preſent reformers are pleaſed to replant in our booke: Firſt, they profeſſe in plaine tearmes the reduction of the Offertorie, and that not once alone, but leaſt their deſigne

ſhould

ſhould paſſe without obſervation, they tell us over againe of the Offertorie: 2. In the very fore front of this their Offertorie, they ſet up unto us whole fiue paſſages of Scripture, whereof the Engliſh hath none, all directly in the literall ſenſe carrying to a Iewiſh oblation. 3. For the wakning of the Prieſts appitite (which of it ſelf uſes to be ſharp enough) Upon the hope of preſent gaine to ſing his Maſſes with the better will, they ſet up a rubrick, ſeaſing and infefting the officiating Prieſt in the halfe of all the oblations, which hee can move the people to offer, and giving a liberty to him with his church-warden, to diſpoſe on the other halfe alſo as he thinks good, expreſly contrare to the Englſh, which commands all the almes of the people to bee put up in the poores box. 4. They will not have us to want the very formalitie of a Iewiſh offering, for they ordaine the Deacon to put the baſon with the peoples devotions in the hands of the Prieſt, that he may preſent it before the Lord upon the altar, juſt as the Papiſts in this place ordaine to bring the paten with their oblations unto the Prieſt; that hee may ſet it upon their altar. (q) 5. The Prieſt is ordained to place and to offer up the bread and wine upon the Lords table, that it may be ready for that ſervice, juſt the Popiſh offering, in that place of the *Maſſe* of the bread and wine, as a preparatory ſacrifice for the propitiatory following. 6. The Engliſh prayer for the catholick church, is in our book caſt immediatlie at the back of the offering of bread and wine, and that we may know it muſt bee taken for the Offertorie prayers that ſtands there in

(q) *Durand. lib. 4. fol. 64. Subſequens diaconus ipſe patinam cum hoſtia pontifici repreſentat, & pontifex ſeu ſacerdos hoſtiam collocat ſuper altare.*

Ibid fol. 66. Sacerdos oblatione? manu tangit, repræſentans illud Levitici, 14. 4. *ponetque manus ſuas ſuper caput hoſtia, & acceptabilis erit, & inexpiationem proficiens.*

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the Missall, and that for the benefite not only of the living, but also of the dead. The *Masse* clauses for the honour of the Saints, and help of those who are in Purgatorie, which the *English* scraped out, they put in againe: For as the Papists say, these Offertorie prayers for the honour of the Saints, especially of the blessed Virgin, and Apostles, and Martyrs, so they in this their Offertorie prayer commemorat all the Saints, who in their severall generations were the lights of the world, and had wonderfull grace and vertue, they might have put in particularly, as *Couzins* in his devotions doeth, *pag.* 371. The blessed Virgin *Mary*, the holy Patriarchs, Prophets, Apostles, and Martyrs: also they mention among the dead not onely these glorious Saints, but the rest of Gods servants, who have finished their course in faith, and now do *rest from their labours*, the best description that can be, if *Bellarmine* may be believed, of the Souls in purgatory, for whom not only thanks is given, but also prayers made, as *Couzins*, who is suspected to be one of the maine pen-men of our book, doeth comment this passage in his devotions, *pag.* 372. That at the last day, we with them, and they with us may attaine to the resurrection of the Just, and have our perfect consummation both of Soul and Body in the kingdome of heaven: There is no footstep of any of these things in the *English* Booke.

& Our changes in the consecration.

The piece which followes the Offertorie in the Missall, and in our book also, is the Canon, no lesse detested by all Protestants, then admired by Papists, as *Bellarmine* telleth us; (r) Many of the Prefaces

(r) *De missa lib.* 2. *cap.* 17. *Sacrum*

and

and prayers thereof we have word by word, and what ever we want, theſe men in print are bold to juſtifie it all, as in nothing oppoſite to the trueth or Proteſtant doctrine: So the appendix to D. *Fields* third Booke, *Chap.* 1. But wee muſt conſider the time wherein D. *Field* is made to utter ſuch ſpeaches, it is in the twenty eight yeare, long after the death of that learned and reverend Divine: It is in that yeare when his Grace ſitting in the chaire of *London*, had gotten now the full ſuperintendence of all the preſſes there, and could very eaſely (for the promoving of his deſignes) put in practice that piece of policie among others, to make men after their death ſpeak in print, what they never thought in their life; or at leaſt, to ſpeake out thoſe thoughts which for the good and peace of the church, they keept cloſe within the doors of their owne breaſt, and withdrew from the notice of the world; it would then ſeeme reaſon to father theſe ſtrange juſtifications, of the *Maſſe*, which are caſt to *Fields* book ſo long after his death, as alſo many paſſages in theſe poſthume works of *Andrewes*, which his Grace avowedly ſets out in the twentie ninth yeare, and thoſe new pieces never heard of, which in the thirtie one yeare, are ſet out by M. *Aylward*, under the name of the *English* Martyrs, as alſo that writ of *Overall*, which *Montagu* puts out with his own amplifications, in the thirtie ſix year. Theſe and the like pieces, muſt in reaſõ be rather fathered on thoſe who put them foorth, then upon their pretended authors, who readily did never know ſuch poſthume children, or elſe did take them for ſuch unhappie

canonem ut ſumma reverentia ſæper Catholici retinuerunt, ita incredibili furore hæretici huius temporis lacerant.

baſtards as they were reſolved, for reaſons known to them ſelves, to keepe them in obſcurity, and never in publick to avow them as their owne.

In this Canon there are two parts moſt principall, which the papiſts call the Heart, and Head thereof. (*ſ*) The prayers of conſecration and of oblation, this head the *English* ſtrikes off, this heart they pull out of theit book, that the wicked ſerpent ſhould not have any life among them. But our men are ſo tender and compaſſionat towards that poor *Beaſt*, that they will againe put in that Heart, and ſet on that Head, The conſecration and oblation they will bee loath to want. Conſider then theſe mens changing of the *English* book towards both thoſe, the two incomparably worſt parts of the whole Maſſe. Firſt, the *English* ſcrapes out all mention of any conſecration: for however we delight not to ſtrive with the papiſts any where about words, yet in this place while they declare expreſſely, that by conſecration of the elements they do underſtand not the ſanctification of the elements by the word and prayer, but a ſecret whiſpering of certaine words upon the elements, for their very Tranſubſtantiation. (*t*) Conſecration in this place being ſo taken by the papiſts, the Engliſh rejects it, and will have nothing to do therewith; but our men being more wiſe, and underſtanding their owne ends, put up in their rubrick in capitall letters formally and expreſſely their prayer of conſecration. 2. The Papiſts to the end that their conſecratorie words may bee whiſpered upon the elements for their change, and no wayes heard of the people, who

(*ſ*) *Innocent lib. 4. cap. 1. Ecce nunc ad ſummam Sacramenti verticem accedentes, ad ipſum cor divini ſacrificii penetramus.*

(*t*) *Durand. lib. 6. Dicimus illud non conſerari; ſed ſanctificari, differt autem inter hæc, nam conſecrare, eſt conſecratine tranſubſtatiare, ſanctificare eſt; ſanctum & reverendumeſficere, ut patet in aqua benedicta.*

who perchance if they heard and underſtood them, might learne them by heart, and in their idleneſſe might pronunce them over their meales, and ſo, which once they ſay was done, tranſubſtantiat their ordinarie food into Chriſts bodie: For the eſhewing of theſe inconveniences they ordaine the conſecration to bee made in the outmoſt corner of the church, ſo far from the ears of the people as may be; and for the greater ſecnritie, they ordaine their prieſts in the time of conſecration, both to ſpeake low, and to turne their backs upon the people: For to remeed their wicked follies, the Engliſh expreſſely ordained their communion Table to ſtand in the body of the church, where the Miniſter in the mids of the people might read out openly all the words of the Inſtitution. But our men to returne to the old faſhion, command the table to beſet at the Eaſt end of the Chancell, that in the time of the conſecration, the prieſt may ſtand ſo far removed from the people, as the furtheſt wall of the church can permit, and as this diſtance were not enough to keep theſe holy words of conſecration from the profaine eares of Laicks, our booke hath a ſecond Rubrick, injoining expreſſely the prieſt in the time of conſecration to turne his back on the people, to come from the North end of table, and to ſtand at ſuch a place where hee may uſe both his hands with more decencie and eaſe, which is not poſſible but on the Weſtſide alone; for on the South ſide the commoditie is juſt alike as in the North. On the Eaſt none can ſtand, for the Table is joined hard to the Wall, and whoſoever ſtands at the Weſt ſide of

the

the Altar, his back is directly to the people that are behinde him. They ſay for this practiſe many things, firſt, That in the good holy Liturgie of *Edward* the ſixth, the prieſt was ordained to ſtand with his back to the people. (*u*) Againe, that alwayes in the ancient church the prieſts ſtood in the uppermoſt end of the church, divided from the people behinde them, with railes, and vailes, and other diſtinctions. (*x*) 3. That Scripture is the ground of this practiſe, for ſo it was in the Jewiſh church, the prieſt when wee went into the Sanctuarie to pray, and offer incenſe for the people, they ſtood without and never did heare what he ſpake, nor ſaw what he did. (*y*) If from this practice wee would infer with *Bellarmine*, that the Prieſt in the conſecration might ſpeake in latine or in a language unknowne to the people, ſince God to whom he ſpeaks underſtands all languages, the elements upon which the conſecratorie words are murmured, (*z*) underſtands none, and the people for whom alone the vulgar language is uſed, is put back from the hearing of the conſecration; we know not what in reaſon they could anſwer; But this we know, that the maine ground whereupon wee preſſe the uſe of the vulgar language, not onely in the conſecration as they call it, but in the whole ſervice of God, I meane the warrant of Scripture, they openly deny and for it gives us no ground, but the old tradition of the church. (*&*)

(*u*) *Heylens antid. pag.* 45. and 46. The Church of Rome injoyneth the prieſt to ſtand *in medio altaris*, with his face to the Eaſt, and backe to the people; But the Church of England at the north ſide of the Table, albeit in King *Edwards* Lyturgie the prieſt was appointed to ſtand at the mids of the altar.

(*x*) *Supra ſæpe.*

(*y*) *Pekling. alt. pag.* 99. The people might ſee the prieſt going into the Sanctuarie, they might heare the noiſe of his bels; himſelf, his geſture, his actions they ſaw not, yet all this was done *in medio Eccleſiæ*, but not among the people in the outward or inward Court, whereunto only the people were permitted to come.

(*z*) *Scottiſh ſervice* the words of conſecration may bee repeated againe over more either bread or wine. (*&*) *White* on the Sabbath, *pag.* 97. Such traditions are thoſe that follow the Service of the Chruch in a known language.

3. When

3. When our prieſt is ſet under the Eaſt wall within his raile his back upon the people, he is directed to uſe both his armes with decencie and eaſe, what uſe heere can be made of the prieſts armes, except it be for making of large croſſes as the maſſe rubricks at this place doth direct, We do not underſtand: only we have heard before, that they avow the lawfulneſſe of croſſing no leſſe in the ſupper then in baptiſme. 4. The prayer which ſtands heer in the Engliſh book, drawn from the place wherein it ſtood of old in the maſſe to countenance the tranſubſtantiation of the bread and wine into Chriſts body and bloud, but ſtanding in this place before the conſecration it is clear of all ſuch ſuſpition: Our men are ſo bold as to tranſplant it from this good ground to the old wicked ſoile at the back of the conſecration where it wont to ſtand before in the old order of *Sarum*. 5. In the next Engliſh prayer we put in the words of the maſſe whereby God is beſought by his omnipotent ſpirit ſo to ſanctifie the oblations of bread and wine, that they may become to us Chriſts body and bloud, from theſe words all papiſts uſe to draw the truth of their tranſubſtantiation, wherefore the Engliſh reformers ſcraped them out of their book, but our men put them fairly in, and good reaſon have they ſo to do: for long ago they profeſſed that about the preſence of Chriſts body and bloud in the ſacrament after conſecration, they are fully agreed with *Lutherans* and *Papiſts* in all things that is materiall and needfull, as for the ſmall difference which remaines about the formalitie and mode of preſence, it is but

a curious

a curious and undeterminable queſtion, whereabout there would be no contraverſie, did not the diueliſh humor of the Puritans and Jeſuites make and entertaine it. (a) Yea they ſeem to have come a ſtep further to the embraceing of the very modde of the popiſh preſence, for they tell of a corporall preſence *ibi* that the body is there on the altar, and that eſſentially, yea ſo groſly, that for its preſence there, the altar it ſelf, let be the elements muſt bee adored. 6. They make an expreſſe rubrick for the prieſts taking of the paten and chalice in his hand in the time of conſecration, which taking not being either for his own participation or diſtribution to others, why ſhall we not underſtand the end of it to be that, which the maſſe there enjoynes the paten and chalice their elevation and adoration, for the elevation was long practiſed and profeſſed by ſome of our biſhops, and the adoration when the chalice and paten are taken in the prieſts hands is avowed by *Heylene*. (b) 7. In an other rubrick of our conſecration we have the cautels of the maſſe, anent the

(a) *Mont. apeal. pag.* 289. If men were diſpoſed as they ought unto peace, there neded bee no difference in the point of reall preſence: for the diſagreement is only *de modo præſentiæ*; the thing it ſelf, That there is in the holy *Euchariſt* a reall preſence is yeelded to on either ſide. For *Andrews* profeſſeth to *Bellarmine*, *nobis vobiſcum de obiecto convenit, de modo lis eſt. Præſentiam inquam credimus non minus quam vos, verum de modo præſentiæ nil temere definimus.* There is no ſuch cauſe therefore ſaith he why in this point of the ſacrament we ſhould be ſo diſtracted ſeeing we both confeſſe that which is enough. *This is my body*, and contend meerly about the means how it is my body, a point of faith undeniable though it be unſearchable and incomprehenſible: From *Hooker* he pronounceth that there is a generall agreement about that which is alone materiall, for the reſt he avoweth himſelf to be for peace and reconciliation and all to be ſo but Puritans and Ieſuites whom the divel doth nourish up in a faction. *Lawrence pag.* 18. I like *S. Ambroſe*, *Lombard*. *Roſſenſis* and *Harding* who adviſe in this argument to forbeare the determination of the manner of preſence and to cloth our fancie with indefinite and generall expreſſions. As I like not thoſe that ſay he is bodily there, ſo I like not thoſe that ſay his body is not there. For *S. Paul* ſaith, it is there, and the Church of *England* ſaith it is there, and the Church of God ever ſaid, it is there, and that truly, ſubſtantially, eſſentially. VVe muſt beleeve it is there. VVe muſt not know how it is there. It is a myſterie they all ſay. The preſence they determined, the maner of his preſence they determined not. They ſaid he is there, but the Lord knows

prieſt

priests intention to consecrat, expresly delivered unto us.

how. (b) *Heylens answere p.* 137. Think you it fit the priest should take into his hands the holy mysteries without lowly reverence, and that it is an novation to do so.

Our changes about the sacrifice.

As for that wicked sacrifice of the *Masse*, which the Canon puts at the back of the consecration, the *English* banisheth it allutterly out of their book; but the faction to show their zeal in their reforming the errors of the *English* church, their mother, puts downe heere in our book, first, at the back of the consecration their *memento* and prayer of oblation. 2. That prayer of thanksgiving which the *English* sets after the Communion in a place, where it can not be possibly abused, as it is in the *Masse* for a propitiatory sacrifice of Christs body and blood, they transpose and set it just in the old place where it stood in the order of *Sarum*, at the back of the consecration before the Communion. 3. The clause of the Missall, which for its savour of a corporall presence, the *English* put out of this prayer (*may worthily receive the most pretious Body and Blood of thy Son Christ Iesus*) they have heere restored. 4. That we may plainly understand, that this prayer is so transplanted and supplied for this very end, that it may serve as it did of old in the missall for a prayer of oblation of that unbloudie sacrifice by the priest for the sins of the world. Behold the first eighth lines of it, which of old it had in the missall, but in the reformation was spred out by the English, are plainly restored, wherein we professe to make and over again to make before Gods divine majestie a memoriall as Christ hath commanded. This mak-

ing not only the Papists, but *Heylene* speaking from *Canterburie*, expones far otherwise than either *Andrewes*, *Hooker*, *Montagu*, or the grosseſt of the Engliſh Divines for a true proper corporall, viſible, unbloody ſacrificing of Chriſt, for which firſt the Apoſtles, and then all Miniſters are as truely Prieſts though Euangelicall, and after the order of *Melchiſedeck*, as ever the Sons of *Aaron* were under the Law, and the Communion Table becomes as true and proper an Altar, as ever was the braſen Altar of *Moſes*. (c) 5. After the conſecration and oblation they put to the Lords prayer with the *Miſſals* Preface, *audemus dicere*. Heere the Papiſts tell us, that their Prieſt by conſecration having tranſubſtantiat the bread, and by their memoriall of oblation having offered up in an unbloody ſacrifice the body of Chriſt, for the reconciliation of the Father, doeth then cloſe his quiet whiſperings, his poore pipings, and becomes bold to ſay with a loud voice, having Chriſt corporally in his hands, *Pater noſter*. The Engliſh to baniſh ſuch abſurdities, put away that naughty preface, and removed the prayer it ſelfe from that place: But our men to ſhew their Orthodoxie, repone the prayer in the owne old place, and ſet before it in a fair Rubrick the whole old preface. 6. The firſt Engliſh prayer which ſtood before the conſecration, where the paſſages of eating Chriſts body and drinking Chriſts blood, could not poſſibly, by the very Papiſts themſelves, be detorted to a corporall preſence, yet now in our book, it muſt change the place, and be brought to its owne old ſtance, after the conſecration and oblation,

(c) *Heylens antid. pag. 6. ſect. 2.* The paſſion of our Saviour, as by the Lords owne ordinance, it was prefigured to the Iewes in the legal ſacrifices *à parte ante*: So by *Chriſts* inſtitution, it is to bee commemorat by us Chriſtians in the holy Supper, *à parte poſt*. A ſacrifice it was in figure, a ſacrifice in fact, and ſo by conſequence a ſacrifice in the commemorations, or immediatlyupon the poſt fact a ſacrifice there was among the Iewes, a ſacrifice there muſt be amongſt the Chriſtians: and if a ſacrifice

tion, immediatly before the communion, as a prayer of humble acceſſe.

where upon to doe it: For without a prieſt and an altar there can be no ſacrifice. There was a bloudie ſacrifice than; an unbloudy now, a prieſt derived from *Aaron* then, from *Melchiſedeck* now; an Altar for *Moſaicall* ſacrifices than, for Euangelicall now. The apoſtles in the inſtitution were appointed prieſts by Chriſt, where they received a power for them, and their ſucceſſours to celebrate theſe holy myſteries. *Hoc facite*, is for the prieſt, who hath power to conſecrat; *Hoc edite*, is both for prieſt and people. *Ibid. pag.* 17. Hee maintained at length that in the Lords Supper there is a true, proper, corporall, viſible, and externall ſacrifice.

Our changes in the communion.

The third part of the *Maſſe* I ſpake of, was the communion; ſee how heere our men change the Engliſh Booke: The Engliſh indeed in giving the elements to the people, retaine the *Maſſe* words, but to preveene any miſchiefe that could ariſe in the peoples minde from their ſound of a corporall preſence, they put in at the diſtribution of both the elements, two golden ſentences, of the hearts eating by faith, of the Soules drinking in remembrance. Our men being nothing affrayed for the peoples beliefe of a corporall preſence, have pulled out of their hands and ſcraped out of our Booke both theſe antidots. 2. The *Maſſe* words of Chriſts body and blood in the act of communion, being quite of the Engliſh antidots againſt their poyſon, muſt not ſtand in our Booke ſimplie; but that the people may take extraordinar notice of theſe phraſes, there are two Rubricks ſet up to their backs, oblidging every communicant with their owne mouth to ſay their *Amen* to them. 3. The Engliſh injoines the Miniſter to give the people the elements in their owne hand; ours ſcrapes out that clauſe, and bid communicat the people in their own order, which

imports not onely their removall from the altar, their ſtanding without the raile, as profaine Laicks far from the place, and communion of the Prieſts, but alſo openeth a faire door to the popiſh practice, of putting the elements not in the profaine hands, but in the mouths of the people. 4. The Engliſh permit the Curate to cary home the reliques of the bread and wine for his privat uſe, but ſuch profanity by our Book is diſcharged: The conſecrat elements are injoined to bee eaten in the holy place by the Prieſt alone, and ſome of the Communicants that day, whoſe mouths hee eſteemeth to bee moſt holy: Yea, for preventing of all dangers the cautele is put in, that ſo few elements as may, bee conſecrat. 5. Our Booke will have the elements after the conſecration covered with a *Corporall*, the church linnings were never called *Corporals* any where, till tranſubſtantiation was born, neither carried they that name in *England*, till of late his Grace was pleaſed by the pen of his man *Pocklingtoune* and the like, to diſgrace them with that ſtile. 6. The Engliſh will have the Miniſters and people to communicat in both kindes; our booke injoines the Prieſt to receave in both kindes but the people onely in due order: This due order of the people, oppoſite to the communion of the Prieſt in both kindes, may import the removall of one kinde from the people, ſo much the more may wee feare this ſacriledge from their hands, ſince they tell us, that our only ground for communicating of the people in both kindes is ſtark nought, that for this practice there may well be tradition, but Scripture there

is

is none. (d) Alſo that in diverſe caſes the ancient church did lawfully give to the people the bread alone, that the Sacrament after the publick communion, was oft reſerved to be ſent to the ſicke, to bee taken at privat occaſions, and laide up in the church in a publicke repoſitorie. Now it is well knowne, and the Papiſts preſſe this upon us, when they would rob the people of the cup; that the wine was not ſent to the ſicke in a farre diſtance from the church, nor taken home by the people to bee uſed with the bread in the times of ſtrait, nor ſet up in the Church in the ciboir or repoſitorie. Theſe changes of the Engliſh Liturgie, which the *Canterburians* have made, in ſome few pages lying together of the Scottiſh ſervice, if they be either few or ſmall, your ſelf pronunce the ſentence.

(d) *Whit* on the Sabbath, *pag.* 97. Such traditions are thoſe that follow the deliverie of the communion to the people in both kindes. *Montag. orig. pag.* 396. *Vbi iubentur in Scripturis infantes baptizari, aut in cæna Domini ſubutraque ſpecie communicantes participare; de his poſſumus profiteri, Nihil tale docet Scriptura, Scriptura hæc non prædicat. Andrews ſtrictu-ræ p.* 5. It can not be denyed but reſerving the Sacrament was ſuffered a long time in the primitive church, in time of perſecution, they were permitted to carrie away how great a part they would, and to keep it by them, and to take it at times to comfort them; but for the ſick, it was alwayes ſent them home, were the diſtance never ſo great, and againſt the time of extremitie, it was thought not amiſſe to have it reſerved, that if the prieſt ſhould not then be in ſtate to go to the ſick partie, and there to conſecrat it for him, yet at leaſt it might be ſent him, as in the caſe of *Cerapion*. *Pokling*, as we have heard, made it one of the matters of that Churches glory. that they yet doe retaine in their Chanchels the old Repoſitories.

The laſt Chapter, containing the *Canterburian maximes of Tyrannie.*

ONe of the great cauſes of Proteſtants ſeparation from *Rome*, is the tyrannie of the *Romiſh* Clergie, whereby they preſſe upon, the very conſcience of their people, a multitude of their own devices

devices, with the moſt extreame and rigorous cenſures which can be inflicted either upon bodies or ſouls. And for the more facilitating of their purpoſes, they advance the ſecular power of Princes, and of all ſoveraigne Eſtates above all, that themſelves either crave or deſire; alone for this end, that their clerks may ride upon the ſhoulders of Soveraignitie, to tread under the feet of their domination; firſt the Subjects, and then the Soveraignes themſelves.

The tyrannous uſurpation of the *Canterburians*, are as many and heavie as theſe of the Romiſt Clergie.

How much our men are behinde the greateſt tyrants that ever were in *Rome*, let any pronounce, when they have conſidered theſe their following maximes: They tell us, firſt, that the making of all Eccleſiaſtick conſtitutions doth belong alone to the Biſhop of the Dioceſſe, no leſſe out of Synod then in Synod: That ſome of the inferior clergie may bee called (if the Biſhops pleaſe) to give their advice, and deliberative voice; That the Prince may lend his power, for confirming and executing of the conſtitutions made; but for the work of their making, it is the Biſhops priviledge, belonging to them alone by Divine right. (a) 2. That in a whole Kingdome, the Biſhops alone, without the privitie

(a) *Samuel Hoards* ſermons. *pag.* 7. By the Chruch I meane the Churches Pilots, who ſit at the ſterne. Heads & members divide all bodies Eccleſiaſticall and civill, what ever is to bee done in matters of direction and government, hath alwayes beene, and muſt be the ſole prerogative of the heads of theſe bodies, unleſſe wee will have all common-wealths and churches broken in picees. *Ibid. pag.* 8. The key of juriſdiction, which is a power of binding and louſing men, *in foro exteriori*, in the coutts of juſtice, and of making lawes and orders, for the government of Gods houſe, is peculiar to the heads and biſhops of the church. *Ibid. p.* 31. what was *Ignatius* and *Ambroſe*, if we look at their authoritie, more than other biſhops of the church: That libertie therfore which they had to make new orders, when they ſaw cauſe, have all other prelats in their churches. *Edward Boughanes* ſerm. *Pag.* 17. Submit your ſelves to thoſe that are put in authoritie by kings, ſo then to Biſhops, becauſe they are put in authoritie by Kings, if they had no other clame. But bleſſed bee God; they hold not only by this,

of

of any of the clergie, of any of the laitie, may abolish all the Ecclesiastick judicatories, which the standing and unrepealled lawes, which the constant customes ever since the reformation had setled, and put in their rowme new forraigne courts, which the kingdome had never known, scarce so much as by their name. (*b*) That at one stroke they may annull all the Acts of three or fourscore National Assemblies, and set up in their roome a Book of Canons of their own devysing. (*c*) That they may abolish all the formes used in the worship of God, without any question for threescore yeares and above, both in the publicke prayers, in the administration of the Sacraments, in singing of Psalmes, in preaching the Word, in celebrating of Marriage, in visiting the sicke, and in ordination of Ministers: Neither this alone, but that it is in their hand to impose in place of these accustomed formes, foure new Bookes of their owne; of Service, of Psalmes, of Ordination, of Homilies.

but by a higher tenor, since all powers are of God, from him they have their spirituall jurisdiction what ever it be. *S. Paul* therfore you see assumes this power unto himselfe of setting things in order in the kirk, before any Prince become Christian, 1 *Cor.* 11. 34. The like power hee acknowledgeth to be in *Titus* 1. 5. and in all bishops, *Heb.* 15. 17. *Ibid. pag.* 18. Kings make lawes, and bishops make canons. This indeed it was of necessitie in the beginning of Christianitie, Kings made lawes for the State, and bishops for the kirk, because then there was no Christian Kings, either to authorize them to make such lawes or who would countenance them when they were made. But after that Kings became nourishing fathers to the Church in these pious and regular times, bishops made no Canons, without the assent and confirmation of Christian Kings, and such are our Canons, so made, so confirmed, *Chonnei collect. pag.* 53. *Reges membra quidem & filios. Ecclesiæ se esse habitos, reiecisse, contempsisse nonnunquam audivimus, obedisunt, simulque regnant: Iura quibus gubernari se permittunt, sua sunt, vitalitatem nativam ex præpositis Ecclesiæ, tanquam ex corde recipiunt, & vivacitatem ex ipsis tanquam ex capitibus derivant. Samuel Hoards pag.* 9. Nor did they exercise this power, when they were in Counsell only, but when they were asunder also: Speaking of apostles as they are paterns to all bishops. (*b*) Our Church Sessions, our weekly presbyteries, our yearly generall Assemblies, whereof by our standing lawes wee have beene in possession, are closse put downe by our book of Canons, and in their rowme Churchwardens, officiall courts, synods for Episcopall visitation, and generall Assemblies to bee called when they will, to be constitute of what members they please to name, are put in their place. (*c*) So is their book entituled, Canons and Constitutions Ecclesiasticall gathered, and put in forme, for the governement of the Church of *Scotland*, and ordained to bee observed by the clergie, and all others whom they concerne.

All

All this our Biſhops in *Scotland* have done, and to this day, not any of them to our knowledge can be moved to confeſſe in that deed, any faile againſt the rules either of equitie or juſtice, what ever ſlips of imprudence there may bee therein. And all this they have done at my lord of *Canterburies* direction, as wee ſhall make good by his owne hand, if ever we ſhall beſo happy as to be permitted to produce his owne authentick autographs, before the Parliament of *England*, or any other Judicatorie that his Majeſtie will command to cognoſce upon this our alleadgance. Readily *Rome* it ſelf can not be able in any one age, to paralell this worke which our faction did bring foorth in one yeare. It is a bundel of ſo many, ſo various, and ſo heavie acts of tyrannie. Certainly, *England* was never acquaint with the like; wee ſee what great trouble it hath coſt his Grace, to get thorow there one poore ceremonie of ſetting the Communion table altar-wayes; for there themſelves dar not deny, that it is repugnant to the eſtabliſhed Lawes of their church and ſtate for any Biſhop; yea, for all the Biſhops being joined, to make the pooreſt Canon without the voices of their convocation-houſe, or Nationall Aſſemblie; yea, without the Parliaments good pleaſure. *(d)* 3. They avow that all their injunctions though ſo many and ſo new, yet they are ſo

(d) Whites examination of the dialogue, *pag* 22. By the lawes of our kingdome, and Canons of our Church, many learned perſons are appointed to be aſſiſtants unto bishops, and in our nationall Synods, in which all weightie matters concerning religion are determined, nothing is, or may be concluded, but by the common vote and counſell of the major part, of the convocation which conſiſteth of many other learned Divines, beſides Bishops. *Andrews* ſermons of Trumpets, dedicared to the King by *Canterburie*. As for the Churches lawes, which wee call Canons or rules, made to reſtrain holy

holy and so just, that the whole kingdome in conscience must embrace them all as the commands of God. (e) That whoever will be so peart as to affirm in any one of them, the least contrarietie to the Word of God, he must have no lesse censure then the great excommunication, from which he must never be relaxed but by the Bishops own mouth, after his publick repentance and revocation of so vile an errour. (f) That his bodily and pecuniall penaltie shall be at the free will and discretion of the Bishop. (g) That the worthiest men of any liberall profession get savour to losse but their eares, to have their noses slit, and cheeks burnt for contradicting their innovations. (h) That the furtheſt

or redresse abuses, they have alwayes been made at Church assemblies, and in her owne Councels, not elsewhere, *Heylens anti-dot. pag.* 29. I trow you are not ignorant that the kirk makes canons, it is the work of Cleargie men in their Convocations, having his Majesties leave for their conveening, and approbation of their doings. His Majestie in the declaration before the articles hath resolved it so, and the late practice in King *Iames* raigne, what time the Book of Canons was composed in the Convocation, hath declared it soo to.

(e) *VVhites* examiuation, *pag.* 20. telleth us as it were from *Eusebius*, *Quicquid in Sanctis Episcoporum conciliis decernitur, id universum Divina voluntati debet attribus.* And from *Bernard*, *Sive Deus, sive homo vicarius Dei mandatum quodcunque tradiderit, pari profectò obsequendum est cura, pari reverentia susciptendum: ubi tamen Deo contraria non præcepit homo.*

(f) Book of Canons, *pag.* 8. VVhosoever shall hereafter affirme, that the forme of worship contained in the booke of Commoun Prayer, that the rites and ceremonies of the church, that the government of y Church by archbishops, bishops and others, that the forme of consecrating archbishops, bishops, presbyters, and deacons, as they are now established under his Maiesties authoritie, doe containe in them any thing repugnant to the Scriptures, or are corrupt, superstitious or unlawfull in the service and worship of God, let him be excommunicate, and not restored, but by the bishop of the place, or archbishop of the province, after his repentance, and publick revocation of such his wicked errours.

(g) Book of Canons, *pag.* 37. In all this book of Canons whersoever there is no penaltie expresselv set downe, it is to be understood, that, so the crime or offence bee proved, the punishment shall be arbitrarie, as the ordinarie shall think fittest.

(h) *Canterburies Star chamber speach* in his epistle to the King. I shall rather magnifie your clemencie, that proceeded with those offenders, *Burtoun, Bastwick, Prinne*, in a Court of Mercie, as well as Iustice; since as the reverend Iudges then declared yee might have justly called the offenders into another Court, and put them to it in a way that might have exacted their lives.

(i) The world knowes, that numbers who have beene flying from episcopall tyrannie out of *England*, to the very new found lands, never to return, have beene by violence keeped

banishments for tearme of life, is a priviledge which their indulgence may grant but to few. (*i*) That the vilest dungeons, yrons, whippings, bread and water, chaining to posts without all company, day or night in the coldest and longest winters, is but a part of their oppossers deserving. (*k*) That the greatest Nobles of the Land, ought in Law to forfault their Life and Estate, if they be so bold as to put their hand to a supplication unto their gratious Prince against their practices. (*l*) That all this is but just severitie, and the very expedient meane to

back, and cast in their prisons: and wee see dayly, that numbers not onely of men, but even of sillie women are drawn back in *Ireland* from their flight, out of the kingdom to close prisons.

(*k*) *Huntly* in his Breviat reports, as a known case among many other; this one also, that M. *Iohn Hayden* a poore *Devonshire* Minister for preaching at *Norwich* a Sermon, wherein he let fall some passages against setting up of images, and bowing at the name of Iesus, was apprehended like a traitour, with the Constables bills and halberts by *D. Harsnet* then Bishop, and brought manacled to him like a fellon, and committed to the common Iayle close prisoner, above thirteene weekes, where hee was like to sterve; the Bishop having taken from him his horse, papers, and all, thereafter he was sent by a pursevant to *London*, and keeped two full tearms. At last, by the high Commission he was deprived of his orders, thereafter the high Commissionars imprisoned him in the *Gate house common dungeon*, and *Canterburie* sent him to be whipped in *Bredwall*, and there keeped him all the long extreame cold winter in a dark cold dungeon, without fire or candle light, chained to a post in the mids of the room, with heavy yrons on his hands and feet, allowing him only bread and water with a pad of straw to ly on: And since on his reliefe hath caused him to take an oath, and give band to preach no more, and to depart the Kingdome within three weeks, without returning; and all this for preaching after his first uniust deprivation, though no exception was taken against his doctrine.

(*l*) Sundrie of our prime Earles and Lords did present a supplication to our King, after his Coronation, wherein the matter of their greatest complaint was, so far as ever wee heard, their challenging of the Bishops for what they had done, and were likely to doe. The copie of this privie supplication being privily convoyed by an unfriend, some two or three years thereafter, out of my Lord *Balmerinochs* chamber, was a dittay for which hee was condemned to die, for an example to all other Noble Men to beware of the like rashnesse, especially his Fellow-supplicants, who are all declared to have deserved by that fault the same sentence of death. Large Declaration, *pag.* 14. Nor could they have found the least blemish in our justice, if wee should have given warrant both for his sentence and execution, whose life was now legally devolved into our hands. *Ibid. pag.* 13. VVee were graciously pleased that the feare and example might reach to all, but the punishment onely to one of them, to passe by many, who undoubtedly had beene concluded, and involved by our Lawes in the same sentence, if wee had proceeded against them.

advance

advance their cauſe, which they glory have well neere already cloſe undone their oppoſites, (m) and which they boaſt ſhall ſtill bee uſed, (n) But alaſſe it is gone now beyond boaſts, when they are the ſecond time upon the very point to kill millions of the Kings beſt Subjects, to daſh together all his dominions in a bloody warre, as pitchers one upon another for the confirmation of their intollerable tyrannie, where long it hath beene tottering, and the reerection of it where its owne unſupportable weight hath cauſed it to fall.

(m) *Studley* about the end of his wicked ſtorie avowes, that ſince by ſevere punishment the number of the unconformiſts have decayed, that their cauſe can not bee from God.

(n) *Canterburie* in his epiſtle to the King before *Starchamber* ſpeach, having magnified the Kings mercie, for ſaving the life of *Bourtoun* and his companions, is bold to adviſe the King not alwayes to bee ſo merciſull, in theſe words, Yet this I ſhall bee bold to ſay, that your Majeſtie may conſider of it in your wiſedome, that one way of government is not alwayes either fit or ſafe, when the humours of the people are in a continuall change, eſpecially when ſuch men as thoſe ſhall work upon your people, and labour to infuſe into them ſuch malignant principles, to introduce a paritie in the Church or Commonwealth. *Etſi non ſatis ſua ſponte inſaniant inſtigare. Heylen* in his moderat anſwer, *pag.* 187. hath many reaſons and examples, to prove that *Burtoun* and his like deſerved no leſſe than publick execution: And yet theſe men are ſo gentle to Papiſts, that they glory in their meekneſſe towards them, profeſſing that to the bittereſt of the Ieſuits they have never given ſo much as a courſe word. So *Canterburie* in his Epiſtle the other yeare to the King, before the relation of the conference, God forbid that I ſhould ever offer to perſwade a perſecution in any kinde againſt the Ieſuits, or practice it in the leaſt, for to my rememberance I have not given him or his ſo much as courſe language.

As for the power of princes, the moſt of thoſe this day who are Chriſtians, and eſpecially our gracious Soveraigne, are very well content to be limited within the bounds of the laws which themſelves and their predeceſſors have ſetled in the church and ſtate of their dominions, to make the preſervation of thoſe laws and of their ſubjects liberties eccleſiaſtick and civill according to them, the greateſt glorieof their prerogative royall. (o)

King *Charles* hates all tyranny

(o) His majeſties ſpeach in

To give assurance of their resolution never to abolish any old, or bring in any new act either in church or state without the concurrence of Assemblies and Parliaments. (p) Neither to impose any taxation on their subjects goods without their free consent there to given by their Commissioners in Parliament, (q) the extending of the prerogative to the making of new laws or abolishing of old, to the imposing of taxes by simple proclamation without Parliament our Prince doth so far abhorre, that he condemned a certaine writ for importing his Majesties intertainment of such motions; Yea his Majestie by his Atturney generall called the Earl of *Bedfoord* and other noble personages to censure, for keeping such a writ wherein did ly so pernicious positions. (r) Where some Princes misled through passion & mis-information have deviat so far from the path of justice, as to intend by violence and armes the overthrow of the true religion and anci-

Parliament 28. p. 75. The peoples liberties strengthen the Kings prerogative, and the Kings prerogative is to defend the peoples liberties.

(q) Proclam. at *Yorck April* 25. 1639. We heartily declare and faithfully promise that, althogh we be now in armes, they shall be no wayes used either to force upon that our native Kingdome any innovation of religion, or to infringe any of the civill liberties or the laws thereof, accounting it our glory to preserve libertie and freedome among them according to their laws Therefore wee do once again by this renew our former promises for the manrenance of religion and laws, and this we do in all sinceritie of heart, we take God the searcher of all hearts to witnesse that as we are defender of the true Protestant religion which we from our heart professe; so we trust, we shall by his goodnesse continue in the same, and never shall permit any innovation to creep in this or any other of our kingdomes. One of the articles of *Dunce* pacification is this. We are further graciously pleased, that according to the petitioners humble desires all matters ecclesiastiall shall be determined by the Assemblies of the Church, and matters civill by the Parliament and other inferior Iudicatories established by law; which accordingly shall be keeped once a year, or so oft as the affairs of the Church and kingdome shall require.

(q) *Cant. relat. p.* 112. In some kingdome there are diverse businesses of greatest consequence which cannot be finally and binedingly ordered but in, and by Parliament, and particularly the statute laws which must bind all the Subjects can not be made or ratified but there, the supreme Magistrate in the civill state may not abrogat laws made in Parliament, though he may dispense with the penaltie of the law *quoad hic & nunc.*

(r) The which seditious discourse and writting the authors thereof intented should be dispersed, as if the same had been intertained by your Majestie with purpose to put it in execution, and to alter the ancient laws of this kingdome, and to draw all things to your Majesties

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ent liberties of their subjects, the opposition which the subjects are forced to make in this case against the oppression of their Prince, our gracious Soveraigne hath been so far ever from counting of it rebellion, of which crime the greatest royallists in *England* wont alway to absolve it, (f) that his Majestie hath thought meet before all *Europe* after the example of his glorious Father, and renowned predecessrix *Elizabeth*, to give his countenance, aid, and powerfull assistance to them all, when their just grievances and fears were laid out before his throne. If so be King *Charles* had esteemed the late wars of *France* of the Protestants against their king, the present wars of *Holland* and of the high *Dutches* against the *Spaniard* and *Emperour* an unlawfull de-

absolute will and plesure, and to dispose of your Subiects goods without their consent, and to make and repeale laws by your Maiestise proclamation only without consent of parliament, which if it should be beleeved by your people, could not but raise infinit discontentment amongst them, the consequence whereof might bee of extreame and almost inevitable danger to your Maiesties person and to the whole frame of the kingdome.

(f) *Bilson* of subjection *pag.* 280. Neither will I rashly pronounce all that resist to be rebells: Cases may fall out even in Christian kingdomes where people may plead their right against the Prince and not be charged with rebellion: As for example, if a Prince should go about to subject his Kingdome to a forraine realme, or change the forme of the common wealth from imperie to tyranny, or neglect the laws established by common consent of Prince and people, to execute his own pleasure; In those and other cases which might be named, if the nobles and commons ioine together, to defend their ancient and accustomed libertie, regiment, and laws, they may not well be counted rebels. *Ib.* By superior powers ordained of God, we do not mean the Princes privat will against his laws but his precepts derived from his laws and agreeing with his laws; which though it be wicked, yet may it not be resisted by any subject with armed violence, but when Princes offer their subjects no justice but force, and despise all laws to practise their lusts, not any privat man may take the sword to redresse the prince; but if the laws of the land appoint the nobles as next to the King to assist him in doing right, and withhold him from doing wrong, then be they licenced by mans law and so not prohibited by Gods law for to interpose themselves for the safegard of equity and innocencie, and by all lawfull and needfull means to procure the prince to be reformed, but in no case to deprive him where the seepter is inherited. *Ib. pag.* 94. Spoiles, massacres, conspiracies, treasons, even to the destruction and murther of Princes by their own servants, if a priest say the word, you count in your selves to be just, honourable, and Godly war: if others do but stand on their guaird to keep their lives and families from the blinded rage of their enemies, seeking to put whole towns and provinces to the sword against all law and reason, and to disturbe Kingdomes in the minoritie of the right governours, or if they defend their Christian and ancient liberties, covenanted and

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agreed upon by those princes to whom they first submitted themselves, and ever since confirmed and allowed by the Kings that have succeeded. If in neither of these two cases

fence let be a traiterous insurrection of subjects against their Soveraignes; We presuppone his Majesties justice would have been loath ever to have defiled his scepter by supporting them all with men and moneys, as oft he hath done, and yet doth avow the deed.

the Godly require their right and offer no wrong neither impugne their princes, but only save their own lives, you cry rebellious Hereticks, rebellious Calvinists, furie, frenesie, mutinie and I know not what, ye may persue, depose, murther princes when the B. of *Rome* bids you and that without breach of duety, law, or conscience to God or man as you vant. And that when neither life nor limme of you is touched, we may not so much as beseech princes that we may be used like subjects not like slaves, like men, not like beasts, that we may be convented by laws before judges, not murthered by inquisitours in corners, but incontinent the fume of your unclean mouth is ready to call us by all the names you can devise.

The *Canterburians* flatter the King in much more power than ever he will take. And inable him vvithout advice of the Clergie, to do in the church what he pleaseth.

While our gracious Prince is so far inflamed with hatred against all tyrannie, yet behold this wicked faction how carefully they go about by all the means they can, to draw his royall minde to that which naturally it doth so much abhore: For they tell us first, that the power of all true Kings is so simply absolute and illimitate, that for any man to reason what they may not is a crime no lesse than treason; that they are far above all law (*t*) 2. That the oath which a prince makes to keep the laws is but a personall deed, which can not oblidge his successor, that his oath and promise at his coronation to keep the laws, is to be exponed of his resolution to make his laws to be keeped by others: That all the oath and promises he makes at his coronation are but of his meer free-will and arbitre-

(*t*) *Heylens* moderat answer *pag.* 28. VVhat spirit leads you that you are grieved vvith il limitat povver which men of better understanding than you have given to princes. *Ib. pag.* 32. Princes are Gods deputs, of whom should they bee limited, if ye say by the laws of the land those themselves have made, a prince *in abstracto* is above the laws though in *concreto* a just Prince will not break the laws which himself hath promised to observe otherwise we say of princes: *Principi lex non*

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ment, that by thē all no true covenant or paction cā be inferred betwixt the King and his ſubjects. (w) 3. That the prince alone is the lawgiver both in church and ſtate (x) 4. That in maters eccleſiaſticall they themſelves alone without the advice of any of the Cleargie may lawfully make what canons they pleaſe, and compell their Cleargie to embrace them (y) 5. That it is a part of the Kings prerogative to have power to impoſe upon all his ſubjects ſuch confeſſions of faith, ſuch liturgies, ſuch canons as he thinks meeteſt without the advice of any church

eſt poſita that they do not governe only by the law but are above it, that he is ſure and hath an abſolute authoritie *Ibid. p.* 179 I will be bold to tell you that as it is a kinde of *Atheiſme* to diſpute *pro & contra* what God can do and what hee can not, though ſuch diſputs are raiſed ſome times by unquiet wits; ſo it is a kinde of diſobedience and diſloyalty to determine what a king can, and what he can not. *Lyſimachus. p.*3. Hence it is that princes being *Legiſlators* are above their laws, and diſpenſe with them as they think expedient. A prince is not bound to his own laws becauſe no man can impoſe a law on himſelf. *Aberdeen duplyes p.* 22. The king is above the law as both the author and giver of ſtrength thereto. (w) *Dominus Ioannes Wemius de Craigioun* a man advanced by our biſhops to be a lord both of Councell and Seſſion in his book *de primatu Regis* printed in *Edinburgh* 1623. And going among them to this day with applauſe *p.* 18. *Sed quid ſi princeps leges ſtatuat adhibito etiam iuriſiurandi ſacramento, velin ſua inauguratione promittat, ſe leges non laturum abſque populi ordinumque non modo conſilio, ſed etiam conſenſu ac determinante ſententia, ſiquidem non fuerit hæc in prima regni conſtitutione conditio & imperii coæva ac fundamentalis regni lex non ſit (quo caſu dicerem non proprie eſſe regnum, ſed ariſtocratiam, vel democratiam) ſed poſt regni conſtitutionem pactum tantummodo ſit regis alicuius voluntarium, etiamſi forſan pollicentum ipſum obliget quoniam præſtanda eſt fides dat a ne ſine fide licet non ſine iure regnet: ſucceſſores tamen in regno quomodo conſtringet vix intelligimus, etiamſi inhoneſta quoque ſit ut ait quidam & illegittima omnis ea pactio quæ inter patrem & filium, maritum & uxorem, dominum & ſervum, regem & ſubditum celebratur, quod dicto oportet hos audientes eſſe* Ib. p. 39. *Audemus dicere in monarchiis Reges ſupra leges eſſe iiſque ſolutos, nemo enim ſibi legislator, vindex aut iudex, diſtinctio non probanda principem quoad vim Legum directivam Legum non coactivam legibus ſubditum eſſe, non enim magis dirigere quam cogere ſeipſum poteſt quis, cum actio omnis ſit inter agens & patiens.* Ib. 41. *Si leges ſuas ſe obſervaturum pacto obligaverit princeps. Quod raro aut nunquam fit, etiamſi ſoleat princeps quiſque legum ſuarum obſervationem hoc ſenſu promittere id eſt, ut a ſubditis obſerventur ſe effecturum, ad earum obſervationem teneri eum confitemur, ſed religionis potius quam iuſtitiæ legalis obſervatione.* (x) Iohannes Wemius pag. 26. *Legum latio præcipuum eſt ſupremæ dominationis ac maieſtatis caput.* Ib. pag.74 *Legum eccleſiaſticarum principes latores ſunt, nec differunta civilibus eccleſiaſtica ratione cauſe efficientis.* (y) Iohannes Wemius pag.59. *Poteſtatem in eccleſiaſticis* ϰομοθετικην *poſſe a principibus iure ſuo extra concilia exerceri docent quas ita tulerunt leges imperatores atque iis Regis legibus Eccleſiaſticis quae legi devinæ non repugnant nequit*

Aſſembly

Assembly (z) 6. When it is his pleasure to call an Assembly, the members of that ecclesiastick court are onely such as he is pleased to call, whether of the Clergie or of the Laitie. (&) 7. That when they are called only the Princes voice is *decisive*, the voice of all the rest at most but *consultive*, or if any of them become *decisive*, it is by the Princes favour or at least permission. (a) 8. That church Assemblies are only politick conventions not grounded upon any devine right, and so to be used or disused as the prince shall think expedient. (b) 9. That it is in the power of all Soveraignes whihher Monarchick, Aristocratick, or democratick, to appoint for the government of the church in their dominions such officers and spirituall courts as they finde most meet and agreable to their temporall estates, to erect bishops, and put down Presbyteries, to erect

quis bona cum conscientia obedientiam detrectare, quamvis non accessent ad earum constitutionem Pastorum ecclesiæ consensus. lb. p. 93. *Etiamsi extra concilia jubendi autoritatem habeat Princeps, tamen libentius obsequuntur subditi illis principum statutis, quibus pastorum in conciliis honorantur iudicia.* (z) Large declaration p. 222. Did not wee and our Councell be equall authority command these innovations of canons & liturgie? Was not then ye Prelats practice of then as well warranted as this confession of faith, and the band annexed, which were never brought in by acts of Parliament or Assembly, but meerly by our royall Fathers prerogative, and put in execution by the authority of his councell? (&) Johannes Wemius pag. 66. *Laicos sæpe à principibus advocatos in Concilia videre est; quibus non modo consultivam sed & definitivam vocem permitterent. Iste fuit electionis mittendorum ad Concilia modus, ut Ecclesiarum præsulibus quos vellent mittendi liberam plerumque potestatem permitteret princeps, quod illis exploratius quam sibi esset qui ad eam provinciam aptiores: Non quod principi penitus neganda sit, quod autum aut nonnulli, particularis personarum quæ consilio eum leges Ecclesiasticas laturum adjuvent designatio. Istud enim esset principum juri detrahere. Ex singulis diœcesibus moderatus aliquis numerus eruditorum ac prudentiorum Presbyterorum, Diaconorum, & Laicorum à principe aut metropolita principis delegato eligebatur.*

(a) Iohannes Wemius pag. 89. *Consultivam habent vocem Pastores tanquam juris divini consulti, definitivam princeps ut judex; dante illis consilii, his judicii potestatem Legis latore Deo, penes quem solum summa in spiritualibus imperii residet.* lb. pag. 70. *Vocem habere qui congregantur Presbyteros non qua Presbyteri, sed qua Ecclesiarum sunt legati à principe vocati.* lb. pag. 74. *Definitiva sententiæ dictio eorum est, qui à principe summo moderatore eos consulente, vocemque decisivam iis dante vocantur.* lb. *Asserimus non agitata in conciliis fuisse saltem quæ majoris momenti essent negotia, nisi quatenus ea* princeps *per legatos proponeret aut patribus descripta traderet.*

(b) Iohannes Wemius pag. 126. *Nullo in scriptura mandato nititur concilia celebrandimos; sed à principibus Ecclesiæ curam suscipientibus, & cum non essent principes, à pastoribus ipsis volentibus*

Presbyteries

Presbyteries and put down bishops. (c) 10. That all this power to conclude every ecclesiastick affaire which can be subject to the jurisdiction of any ecclesiasticall synod doth belong alike to all soveraignes whether *Turkish*, *Iewish*, *Pagan*, *hereticall* or *Christian* and *Orthodox*. (d)

ortum habuit.

(c) Iohannes VVemius p. 78. & 79. *Officiorum Ecclesiæ modus* ἀδιάφορος *est*, *& à principe pastoras Ecclesiæ non consulente præscribi posse affirmamus, putantes cum serenissimo nostro Rege, summis quibusque imperitantibus concessum esse externam in Ecclesiasticis regiminis formam suis præscribere, quæ ad civilis administrationis modum quam proxime accedat, dummodo à fidei veræque religionis fundamentis ne tantillum abscedat.*

(d) Iohannes VVemius pag. 124. *Regi omni confertur Ecclesiasticæ jurisdictionis potestas per regium quod à Deo habet munus; licet Regi tantum Christiano aptitudo eâ recte utendi Christi gratia donetur. Tamet si primatus ecclesiastici ius perfectius administret Rex Christianus: Primatus tamen ius, officii seu vocationis non facultatis aut exercitii ratione Rex obtinet. Quæ Regi supervenit gratia regiam in eo potestatem perficit, non facit potestatem, non repellit, gratiæ interna, nedum professionis externæ defectus.*

Concerning the Kings power in matter of Stat, they teach first, that a Parliaments is but his arbitrarie Councell, which in making or annulling of his Lawes, hee may use or not use as hee pleaseth. (e) 2. When he is pleased to call a Parliament, it is his due right by his letter to ordaine such Barrons to be Commissionars for the Shires, and such Citizens to bee Commissionars for Burrowes as hee shall bee

They give to the King power to do in the State what ever he will, without the advice of his parliament.

(e) *Ioannes VVemius, p. 17. Neque vero putandum est, quia solet rex ex modesta & prudenti virium suarum diffidentia non nisi de ordinum consensu leges ferre, absolutam ideo ei imponi, eiusque successoribus necessitatem illorum obtinendi consensus, ac si nullo modo iis liceret per se, sine eorundem suffragiis, bonas edere constitutiones, quibus qua quæso conscientia non parebunt omnes. Ibid. pag. 19. In Monarchia Regis sola voluntas de substantia legis est: prævia cum populo consultatio, & si utilis imò ultilissima sit, necessaria tamen non est. Itaque cum imperatore Iustiniano dicendum videtur; explosis ridiculosis ambiguitatibus, verum conditorem & interpretem legum esse solum principem, & legem legislatoris, non Consiliarii esse, non ex vi consensus & consilii habiti, sed ex regia legislatoris vi obligantem. Ibid. pag. 38. Non erubescimus Iuristarum reiicere opinionem, qui volunt in monarchiis non obligare legem nisi à populo acceptetur, cum monarcha sit legislator, & lex lata qualex obliget, adeo ut ad eam acceptandam, cogendi sint subditi post legis à monarchæ latæ publicationem, temporisque quoàd populi notitiam pervenat sufficientis lapsum, potest sine ulla acceptatione publica legis observatio præcisem ingeri. Heylyns antid. pag. 66.* The declaration of his Majesties pleasure in the case of S. *Gregorie* is to be extended to all other cases of the same nature. It is a maxime in the civill law, *Sententia Principis, ius dubium declarans, ius facit quoàd omnes. Item Quodcunque imperator per epistolam constituit, vel cognoscens*

pleased to name. (*f*) 3. That he may lawfully exact when he hath to do what portion of his Subjects goods hee thinks meet, and by himselfe alone, may make such Lawes for exactions in times to come, as seemes to him best. (*g*) 4. That no Subject of his Kingdome can have any hereditarie jurisdiction, but any jurisdiction that either any of the Nobilitie, or any other Magistrate or officer possesseth, they have it alone during his pleasure; that at his presence, the power of all others must cease, and at his death evanish and be quite exstinguished, till by his successors by new gift it be renewed. (*h*) 5. That *Scotland* is a subdued Nation, that *Fergus* our first King did conquer us by the sword, and establish an absolute Monarchie for

decrevit, legem esse constat. Id. in his moderate answere, pag. 29. Only these commands of the King are to bee refused, which are directly against Scripture, or include manifest impietie. Hee learned this from his opposite the *Lincolnshire* Minister, *pag.* 68. I say that all commands of the King that are not upon the clear and immediat inference without all profylogismus, contrarie to a cleare passage of the word of God, or to an evident Sun-beame of the law of nature, are precisely to bee obeyed; nor is it enough to finde a remote and possible inconvenience that may ensue.

(*f*) Ioannes Wemius pag. 23. *Baronum ut & civium ad Comitia delegatos non ita absolute à Baronum vel Civium delectu pendere volumus, ut non possit rex, quos ille maximè idoneos censuerit eligendos nominare, præsertim cum pro legibus ferendis iisque quæ administrationis sunt publicæ statuendis Comitia indictæ sunt, in quibus liberum denegare regi arbitrium, quos æstimarit prudentissimos quibuscum deliberet sibi in Concilium assidendi, esset ex rege non regem eum facere, statuumque voluntati ad regiæ depressionem eminent à nimis subjectum.* (g) Joannes Wemius, *pag.* 19. *Omnia fatemur quæ in regno sunt regis esse, qua rex est, id est, qua paternus regni dominus, adeoque qua postulat ipsius qua rex est, aut publica regni conditio: posse regem de singulorum bonis disponere, præsertim ubi omnes in regno terræ in feuda concessæ fuerint à rege, aliquod penes se dominium retinente. Id. pag.* 17. *Licet non de jure omnium bona exigendo, tamen de jure in omnes leges ferendo, sine omnium consensu statuere potest. Montag. orig. pag.* 320. *Omni lege, divina, naturali, vel politica licite semper reges & principes suis subditis tributa & imposuerunt, & licitè quoque exegerunt, cum ad patriæ & reipublicæ defensionem tum ad ipsorum & familiæ honestam procurationem. Hanc doctrinam accurate tuetur Ecclesia Anglicana, in qua sacerdotes licet magis gaudere & soleant, & debeant, immunitatibus tamen & frequentius, & exuberantius, & libentius, quam Laici decimarum decimas, subsidia, annatas primitias solvunt.* (*h*) Joannes Wemius, *pag.* 136. *Cum regis sit in suo regno judices, & magistratus constituere, qui ipsius sint in judicando, & jubendo vicarii, potest rex jubendi, judicandique jus ac magistratus judicesque constituendi potestatem inferioribus concessam, prout regno utile esse visum ei fuerit abutentibus auferre, & nulla proprie est sub. Rege patrimonialis & hæreditaria jurisdictio, rege solo jurisdictionem tanquam propriam habente, aliisque quibus eam non dat, sed communicat, tanquam depositam accipientibus. Igitur non ut terras, ita & jurisdictionem simpliciter, & ut loquuntur privative, rex alienare potest, nisi rex esse desinat. Ibid. pag.* 157. *Si judices sint principum vicarii, nulla est eorum*

himself

himself and his heires, giving to us what Lawes hee thought meeteſt (*i*) 6. That al the Lands in *Scotland* were once the Kings propertie, and what thereof hath beene given out for ſervice, yet remaines his owne by a manifold right. (*k*) 7. That to deny any of the named parts of this power to the King, is to deſtroy his Monarchike government, to dethrone him and make him no King, to ſubject him to his people and make them his maſters, or at leaſt collegs in the Empire. (*l*) But thanks be to God, that our gratious Prince hath ſo oft declared himſelfe to bee farre from all ſuch thoughts; yea, that my lord of *Canterburie* himſelfe, is forced whiles to let drop from his fingers cleane contrare maximes. (*m*)

principe preſente, poteſtas, cum ſolius abſentis teneat quis locum: & ſi quæ eſt alicubi, & aliquando videatur, non niſi jus eſt, judicium regium volente Rege declarandi; ut ita ex judicum ore proferatur Regis ſententia. Ibid. pag. 17. *In ſtatuum cœtu non tam judicantibus ipſis quam aſſiſtentibus imperium exercet rex, quandoquidem præſente juriſdictionis fonte, evaneſcat aliorum omnium juriſdictio derivata, ut fluviorum perditum nomen & poteſtas, cum in mare diſcenderint, Ibid. pag. 143. Principiis occaſis evaneſcit judicum omnium tam ordinariorum quam delegatorum jus. Negari non poteſt tam apud Romanos quam alios in uſu fuiſſe, ut qui in demortuorum ſuccederent locum reges, quamprimum regnorum gubernacula capeſſerent, magiſtratuum judicumque juriſdictionem confirmarent, ut oſtenderetur extinctis regibus nullam eſſe inferiorum authoritatem, niſi ſucceſſorum edicto confirmentur, ſaltem patientia tacite approbentur.*

(*i*) *Corbet p.* 45. There was no law in the Kingdom of *Scotland* before the kings gave it: For before *Fergus* his days we were *genus hominum agreſte, ſine legibus, ſine imperio.* He and his ſucceſſors gave lawes. *Ibid. Fergus* did conquere us. (*k*) *Corbet, pag.* 45. *Fergus* and his ſucceſſors divided the whole land which was their owne and diſtinguished the orders of men, and did eſtablish a politick government: This is cleare *ex archivis regiis, ubi ſatis conſtat regem eſſe dominium omnium bonorum directum, omnes ſubditos eſſe ejus vaſſallos, qui latifundia ſua ipſi domino referant accepta, ſui nempe obſequii, & ſervitii præmia.* (*l*) Joannes Wemius, *pag.* 18. *Quo caſu dicerem non proprie eſſe regnum, ſed ariſtocratiam vel democratiam. Ibid. pag.* 23. *Hoc eſſet ex rege non regem eum facere.* Ibid. p. 38. *Quod ſi alicubi non habeat rex poteſtatem leges ferendi, niſi ex populi in comitiis conſenſu, & ſic fundamentaliter limitato, proprie Rex non eſt, ac non tam acceptans eſt populus, quam cum Rege, ut collega Regem ferens. ibid. pag.* 53. *Non eſt imperium illud vere Monarchicum, ſed principatus quidam, & imperans ille, non Monarcha aut Rex, ſed tantum Princeps, & ut Venetorum dux reſidente in optimatibus, aut populo imperii ſummia.*

(*m*) Relat. of the Conference. *pag.* The ſtatute Lawes which muſt binde all the Subjects can not bee made but in, and by Parliament: the ſupreame Magiſtrate in the civill ſtate, may not abrogat Lawes made in Parliament. *Ibid. pag.* 158. *Tiberius* himſelf in the cauſe of *Silanus*, when *Dolabella* would have flattered him into more power than in wiſedome he thought fit then to take to himſelf, he put him off thus: No, the Lawes grow leſſe when ſuch power enlargeth, nor is abſolute power to bee uſed, where there may be an orderly proceeding by Law.

Even in no imaginable caſe, they will have tyrants reſiſted.

Laſtlie, they teach us in the matter of reſiſtance, firſt, that do the Prince what he will, he may never be reſiſted by any or all his Subjects, that not only a private man muſt give over all defence, though moſt innocent of his own life againſt the Prince, though his moſt unjuſt violence; (n) but the whole ſtate can do nought without rebellion againſt God, but flee or ſuffer, when the Prince, whether by him ſelfe or his officers doth deſtroy the true religion, eſtabliſhed by all Laws and the liberties of the land, dear bought of old & peaceably brooked in many ages, alſo the lives of many thouſands of the beſt Subjects without the pretence or colour of any juſt cauſe. (o) Againe, that all this ſubjection muſt be uſed, not only to our native King, but to any forraine uſurper who can get footing among us, and it were the Kings of *Spaine*, as their predeceſſors the hereticall *Gothish* Kings got footing in the *Romane* Impyre. (p) That even againſt them, the States of a Laud with a good conſcience could uſe no defence, though before their eyes, they ſhould ſee them execut the cruell tyrannies of *Nebuchadnezar*, put out the eyes of the King, kill his children, lead himſelf and his Nobles away to a far

(n) *Ioannes VVemius.* p. 21. *Teneri videtur ſubditus ſeipſum fame perimere, ut principem ſalvaret propter conſervationem boni publici, ſingulis adempta eſt adverſus principem quæ naturalis dicitur iuris defenſio, ſeu iniuriæ depulſio.*

(o) *Canterb.* relat. *Pag.* 205. where the foundations of the faith, are shaken by princes there their ought to be prayer and patience, but no oppoſition by force. *Aberdeens duplys. pag.* 25. The way for all Chriſtian Subjects to conquer tyrants, and the remedy provided in the New Teſtament againſt all perſecutions, is not to reſiſt powers which God hath ordained, leſt we be damned, but with all meekneſſe to ſuffer that we may be crowned, It is evident by Scripture, that it is unlawfull for Subjects in a Monarchicall eſtate, to take armes for religion, or for any other pretence, without warrand from the Prince. The renowned *Thebæan* legion of 6666. Chriſtian ſouldiers without making reſiſtance as they had ſtrenth to have done, ſuffered themſelves rather to be ſlaine for their Chriſtian profeſſion by the Officers of *Maximinian*, the Emperours executors of his cruell commandements againſt them. *Corbet. pag.* 42. For your examples from reformed churches, ſince we live not by examples but by Lawes, I will not ſtand upon them, from facts to prove the lawfulneſſe of reſiſting is ridiculous; none of thoſe by reſiſting, gained ſo much as by ſuffering, as experience too late doeth show.

(p) *Aberdeens* Duplys. *pag.* 29. Such was the doctrine and practice of many other land

land in fetters: Though with *Nero*, (q) for their mere pleasure, they should set the royall city in a faire fire, or execute the plot of *Haman* by murthering all the seed of the *Iewes*, all zealous Protestants up and downe the Land in one day. Such maximes exceedingly opposite to the honour of God, the safetie of the Kings person and crowne, the welfare of the people, these men cause to bee printed and let them go about without any censure at these times, when by royall decreers, they have pulled into their hands the full commandement of all the Presses, and the absolute jurisdiction over all the Book-sellers shops in the Kingdome, and kythes frequently their zeale against any Books that give but the least touch to their mitres, by inflicting no lesse censure then fire upon the Books, pilloring and nose-sliting on the Authors, and whipping thorow the streets on the carriers.

great lights, which shined in the days of *Iulian* the Apostate, and in the dayes of the *Arrian* Emperours, and *Gothick Arrian* Kings.

(q) *Corbet. pag. 26. Qui Mario, Cajo Caseri, qui Augusto ipse & Neroni, qui Vespasianis vel patri vel filio, ipsi Domitiano crudelissimo, & ne per singulos ire necesse sit, qui Constantino Christiano, ipse & apostatæ Iuliano. Ibid. pag. 36.* If the *Iewes* in the dayes of *Assuerus* had beene of this new Scottish humour, when an utter extirpation was intended by *Haman*, both of themselves and their religion, they would have taken Ames: but their prayers and teares were their defence in their greatest extremity.

All these extraordinary prerogatives, whereby the faction advanceth supreame Magistrats so nere unto God, and their favorits so far above the skyes, (r) seeme to flow not from any love they carie, either to their crownes or the royall heads that bear them, but meerlie out of their self-respect to their owne ambition and greed, that Soveraignitie being advanced to an numerasurable hight, may be a statelier horse for them to ride upon, in their glo-

VVat they give to Kings, is not for any respect they have to Majestie, but for their own ambitious and covetous ends.

(r) *Ioannes VVemius* in his preface to the Duke of *Buckinghame*, *Reges in divinioremsortem transcripti, cute & specie tenus homines, reipsa boni genii censendi sunt, in quos ut humanos Ioves divini honoris affines pene & consortes, oculos animosque nostros defigi convenit, Tu Heros nobilissime coruscas,*

rious

rious trivmphings above all that is called God. For otherwise, yee may see how farre they depresse all Soveraignes when they are layed in the ballance with themselves. they tell us, that the King can bee no more the head of the church, then the boy that rubs their horse heeles, (*f*) 2. That the heart whence the native life & vigour of the Ecclesiastick Lawes doeth flow, is alone the Bishops and not the King. (*t*) 3. That Kings and Emperours ought to reverence; yea, to adore Bishops and to pay them tributes. (*w*) 4. That every Bishop is a Prince and a Monarch, as farre in dignitie above the greatest secular Prince, as the soul above the body, or God above man. (*x*)

velut inter ignes Luna minores, quem in summo augustioris gloriæ solstitio divina prorsus virgula constitutum nemo potest dissiteri.

(*f*) *Smart* Sermon, *pag.* 1. *M. Couzins* uttered these trayterous speaches in an open and affirmative manner; that the Kings highnes is no more supreame head of the church of *England*, then the boy that rubbs his horse heeles, and this as we are credibly informed hath beene proved against him by the oathes of two sufficient witnesses. (*t*) *Chounæi collect. supra cap. ult.* A (*w*) *Montag supra cap.* 3. *O.* (*x*) *Montag, supra cap. tertio.* (*z*)

FINIS.

Revised according to the ordinance of the generall Assembly, by Mr. A. Ihonston *Clerk thereto:*

Edinb. 1. of Aprile 1640.

Poſt-ſcript for the perſonate Ieſuite Lyſimachus Nicanor.

GOod Father *Lies-maker*, you doe no new thing to paralell the *Scotiſh* Covenanters with Jeſuites, it is the old and oft rechanted ſong of your fellows, to put Jeſuites and Puritanes (which name all muſt be content to beare, who will not under your conduct be led back to *Rome*) in one categorie, to make them but two ſingulars under one ſpece, both moſt furious rebels, and by open profeſſion moſt ſeditious traitours, yet with this difference; that the one, becauſe more oppoſite to you, muſt partake more of the nature of the ſpece; The Puritane (as ye muſt have leave in this ſeaſon of your *Kingdome* to play the nomenclators) is growne ſo big a traitour, that ſcarce any roome is left for the Ieſuite to ſtand beſide him: Not long agoe it was the equitie of your brother *Montagu*, to grant the Ieſuite the favour to march with the Puritane under the ſame colours, in the ſame ranke, as devils equally furious unhappily borne and foſtered to keepe *Rome* and *England* aſunder.

It is the common ſtratageme of the Canterburiſts to ſlander all their oppoſites with Ieſuitiſme.

(a) But now it is the wiſedome of your grand-father *Laud* to marſhall them much better, the Puritane muſt be farre advanced, the *Ieſuite* muſt ſtand at his back, that ſo all ſtroakes, all darts, may light in the bodie of the one, while the other eſcapeth without any wound, ſo much as of a word.

(a) Supra chap 7. A. A.

In the very face of that honourable court of the *Star-chamber*, his Grace dare be bold to avow his advice to the *King* to goe with the Puritanes beyond noſe-ſlitting, cheek-burning, fining above their worth, perpetuall priſoning; But for the Ieſuites, his moderation, his Chriſtian patience muſt be proclaimed to the world, hee muſt glorie before the King, that hee counts it unbeſeeming his Grace, to ſerve them with ſo much as courſe language, let be to intēd their perſecutiō in the leaſt meaſure.

(b) Chap. L.M. N. For hatred to the Puritanes, the Canterburians are content to turne Jesuites.

(b) Yee muſt therefore Maſter *Lis maker* bee content to want the honour of the invention, of this parallell, for the ſtrategeme is old, and now become triviall, onely in this, the rare quickneſſe of your wit is to be applauded, and the glory of ſome new invention here, is not to be denyed to the ſingular dexteritie of your engine; Yee are the firſt of the *Canterburians* I know, who for the hatred of their party was content avowedly to enter the *Jeſuites* order, and put on their habite, that from under the maske of their broad hatt, might bee ſpewed out on the face of the Covenanters, ſuch a ſpet of peſtiferous venome, as none would ſuſpect could flow from any other fountaine, then the heart of a very *Jeſuite:* Surely ye act the *Jeſuites* part ſo well, that it ſeemeth ye have much more of him then his hatt and habit: By too curious imitation of his behaviour, ye are ſo habituate in his nature, that ye are not like in haſte, though ye would, to lay it aſide.

In this your pamphlet yee vent ſo much impudencie, ſo many lies and ſlanders, ſo much ſpight & crueltie, ſo high and diſdainefull pride, ſo ſalt and bitter ſcoffings, mockings, raiſings, and which is worſt of all, ſo profane and blaſphemous abuſe of holy Scripture, for yee make it alway the channell where through your wicked humours muſt runne, for the overwhelming of your enemies; In theſe *Jeſuitcke* arts yee prove ſo excelent, that in the very firſt ye are of your noviciat, yee may put in for promotions *per ſaltum:* Sundrie Provincials have not all their dayes ſhewed ſuch cunning as you already, if yee make a proportionall progreſſe, a few yeares may make you generall of the order, if ſo be your minde can ſerve you to change your nation the third time; And as ye have turned from Scottiſh to Engliſh, from Engliſh to Iriſh, yee can be content to ſweare your ſelfe full *Spaniard*, at leaſt a devoute Servant to *Philip* the fourth, for advancement of his Catholick Monarchie, though never ſo much to the prejudice of your old Maſter K. *Charles*, and all Chriſtendome beſide.

The deciphering of the name Lismachus Nicanor.

Your name demonſtrates your vanitie and pride, qualities familiar to your order: Yee muſt be no leſſe then the ender of

the plea, and that by a victorie; Truely ye come in good time to the *Canterburian* troupes, no Christian can be so welcome to them as you, if a *Lysimachus* will convoy them, & break the battell of the poore Covenanters without stroake; or if some stroakes must be distributed, yet if *Nicanor* be on their side, it is the top of their desires. But things are not alwayes correspondent to their names; Etymologies are sometimes antiphrastick: who before the fight, must needs stamp their ensignes with stiles of victorie and triumph, are compelled sometimes to see their too precipitat joy and gloriation end in disgracefull displeasure.

Or is this onely your vanitie in hiding of your name to proclaime it, in *Lysimachus* to tell us you are D. *Leslie*, in *Nicanor*, that yee are B: of *Down* and *Conor*, though this had not beene put in the Frontispiece of your booke, yet any who had perused your former schenick writs, that comedie of your seven Sages, that tragick harrang to your sillie priests, which for the glorie of your name behoved to walk over-sea in a Latine gown, might easily have guessed at your stile and humour in this your last writ: Your professed abode over Sea, your impotencie even without all occasion to keepe your selfe off the Irish oath, off these Scottish Ministers whom yee did banish from *Ireland*, off the excessive prailes of your patron the Deputie.

These and such other passages of your booke, lift up your maske, and lead any who will, under the shaddow of the Jesuites hatt, to behold D. *Leslies* head, that upon it, without mistaking, may be cast all the garlants of honour, which the penning of so brave a piece in so necessary a time doth deserve.

But whoever you bee, whether *Leslie*, or *Maxwell*, or *Michell*, or who elle of the faction, certainly yee are a mirrie man in a very unseasonable time; When the whole Yle is in sadnesse and dule, in feare and trembling, ye are upon your congratularie Epistles; And why not? These are the dayes yee have panted long for, fire and Sword is your Element, rather then Episcopall honour should lye in the dust; fire & water, heavē & hel

The sals griefe is the Canterburias joy.

muſt all goe thorow other: yet who knoweth but your ſinging in ſo foule weather may end in mourning to you, and jot to all thole who now are weeping for that black ſtorme which ye & his Grace your Prince, have raiſed in our clemat.

If wee in one point our adverſaries in an hundreth are Ieſuited.

The onely point wherein yee make Covenanters draw neare to *Ieſuitiſme* is in their doctrine of the civill Magiſtrate, which ye branch out in 16 particulars; Is it not then your mind that whoever leaveth the Proteſtants in one head of doctrine, doth give to the *Ieſuites* matter of congratulation, and a good ground to expect their totall apoſtaſie to the popiſh religion; This is the onely ſcope of your whole booke: What then doe you thinke of your fellowes, whom I have aſſayed to convince by their owne teſtimonies of a defection from the Proteſtants to the worſt of the *Ieſuites*, not in one head, but ſo exceeding many, that very few contraverted heads doe remaine, wherein they are not joyned long agoe with the *Ieſuites*: Shall partialitie ſo farre predomine with you, that we Covenanters for conformitie with *Ieſuites* in one point alone, muſt be reputed Apoſtates from the reformed church of *Rome*, yet ye *Canterburians* though ye declare your conformitie with *Rome* in twentie, in an hundreth, yea, weil neare in all the contraverted heads of Doctrine, yet no man without a great daſh to a charitie, may begin ſo much as to doubt of your full Proteſtaniſme.

That one point wherein ye make us Ieſuited, *is the doctrine of the Magiſtrate*: This to you is the head of the Proteſtant Faith, and all their other tenets but members following that head, your practice is very conſonant to this your profeſſion; for your new doctrine of the Magiſtrate is the firſt and moſt beloved article of your Creed, which above all other ye preach and preſſe with extreame violence: Your new ſtamped oath of alleadgeance and Supremacie whereby yee would ſet up the King in a place ſo farre above the ty of all Lawes, divine and humane, as his royall heart hath ever abhorred to be made ſuch an idol. Good Princes in this are like the Saints in glory, all which giveth to them a degree of honour, exceeding the Sphere of man, and entrenching upon Gods proper glorie,

they

they eſteeme them as they are indeed, nothing but flattering effronters of their ſacred perſons.

That which ye call the head of all Proteſtant Religion, readily doth not concerne Religion at all: Religion indeed doth oblige the conſcience to give unto all Magiſtrates their due honour and obedience, but the bounds and limits of that obedience, which is the onely point ye ſpeake off, Religion meddleth not with them till the civill Lawes of States & Empires have clearly defined them.

The bounds of Princes power, and peoples ſubiectiō are points of ſtate, not of Religion.

No Religion will oblige a *Spaniard* to be ſo farre ſubject to King *Philip*, as a *Grecian* ſlave muſt be to the Great *Turke*, neither doth any Religion equall the *Poloniſh* Subjection to their King, with the Spaniſh to theirs.

Doth any Religion oblige the Electours of *Germanie* to be ſo much ſubiect to their Emperour, as the Nobles in *Pole* are to their King, or ſo little ſubject as the *Venetian* Senate is to their Duke, or the States of *Holland* is to the Prince of *Orange*?

The civill Lawes and Cuſtomes, ſet downe the limites both of the Soveraignes commanding, and the ſubjects obedience: Religion cauſeth theſe march-ſtones conſcienciouſly to bee kept when once Policie hath fixed them.

It ſeemeth ye intend to make *England* quit their *Priviledges*, and burn their *magna charta*; to make *Scotland* bury their *Aſſemblies & Parliaments*, that a blank may be put in *Canterburies* hand to write down what Lawes he will for the Church and State of both the Nations: But thankes be to God that King *Charles* doth live, to be judge betwixt you and us in ſo materiall a queſtion.

The preſent danger of this Yle to fall in hands of the Pope & Spaniard.

Yee tell us farther in your preambles, before ye come to your firſt paralell of *Pope Urbans* hope, to make *Scotland* return to *Rome*, yee might have told us further from your companion *Con*, who is more acquainted with *Urbans* ſecrets then other men, that the Pope hath a pretty confidence to joyne *England* to *Scotland*, that ſo the reduction of the whole Yle, & your *Ireland* with it, to the Sea of *Rome*, may be ſet up as an eternall

trophee to the honour of this popes family; Surely the ground-stones of this hope are laid on so deepe plots, that except the hand of God and the king in this present Parliament pull them up, Pope *Urban* for all his age, may yet live to putt the triumphall cope-stone upon that building.

We grant you also, that the Pope and Jesuites, as yee say, are hovering above the head of us all, to fall upon the prey of all Britaine, when both parties, which your mallice will compell to fight, are wearied with mutuall wounds; in this prophecie we thinke you but too true divines, specially if ye will adde, which all without the gift of prophecie may see to be consequent, that when the Pope hath gotten the soules of those who out-live this warre for his part, his Sons the *French* or Catholik King, will not be quiet, except for their share they gett the bodies, the goods, and liberties of all this poore Yle.

The most hated of the covenanters proceedings, their covenant it self, is approved by the king.

Your other gybes at the Covenanters proceedings yee might have holden in, if the honour of the King had ever wayes been deare unto you; the worst of all our actions, even that which ye were wont to proclaime our most vile, and hellish rebellion, Sedition, Treason, and what elle ye could devise, is now by our gracious Prince after a full search of it to the very bottome, not onely absolved of all crime, but so farre approved, that by act of Assembly, Counsell, articles of Parliament, it is commanded to be subscribed by the hearts and hands of all in this Kingdome without exception; So that now there stands at the back of that long blasphemed Covenant among the first and most conspicuous hands, not onely *Roxburgh*, *Lauderdale*, *Southake*, and others of the prime Counsellours, but also *Traquair* the Kings great Commissioner for that effect; We hope then that you and your like, if there remaine any sparke of reverence in your breast towards that authoritie, which oft yee pretend to adore, will not onely for ever hereafter bridle your very loose tongues, but also eate in againe, or at last cover so farre as ye can, for hidding of your shame, these most false lies, and unchristian railings, which these two yeares by-gone in word, writ, Print, ye have vomitted out against our proceed-

ings,

ings, especially that most hatred & slandered passage of them, the renewing of our Covenant.

The first point wherein ye parallell us with *Jesuites*, is in our opposition to Monarchicall government. By Monarchicall government yee expresly enough declare that ye understand such an absolute and illimitate power, as exeemeth the Prince from the tye of all Law, and puts in his hand the full libertie to make what Lawes he will, without the advice, let bee consent of Parliament, of Counsell, or of any others, and taketh absolutely all Liberty from his Subjects, though met together in Parliament to defend themselves by Armes in any imaginable oppression, even such a Monarchie as the great Turke, or the *Mogor of India*, or the *Cham of Tartarie*, this day doth enjoy over their slaves, even that strange kinde of government, which in my last Chapter I described in the words of your brethren. We confesse freely; that our heart is much opposite to such a Monarchie; yet no more then our gracious Prince king *Charles* & his glorious Father king *James* give us expresse warrant: The one in his fore-cited writ of his Atturney (c) abhorring these injurious flatterers, who would impute unto him the making of Lawes without his Parliament; the other in his Parliamentary Speach (d) making that Prince a perjured tyrant, who would not gladly bound himself within the limits of his laws, and these men to be taken for vipers, pests, and common enemies to Princes and people, who would assay by their flatteries to loose Princes from their pactions made with their people at their Coronation, and the setled lawes of their Kingdome, yea, we show that your own great Bishop *Land* (possibly as great a Royalist as is needfull) goeth before us with his own mouth, what ever he directeth you and many other of his followers to the contrary, to teach that no statute (e) Law can bee made any where but in Parliament, even in England, let bee Scotland, where to this day never any conquerour did dwell.

1. paralel Wee are for Monarchie, but against Monarchical tyranny.

(c) Supra chap 8. Q. R.

(d) Page 533. A king governing in a setled kingdome, leaveth to bee a King, & degenerateth in to a tirãt as soone as hee leaveth off to rule according to his Lawes.

But Therefore all Kings that are no tyrants, or perjured, will be glad to bound themselves within the limits of their Lawes: They that perswade them the contrarie, are vipers, and pests, both against them and the Common-wealth.

(e) Supra, Cap. 8. Q.

But as for true Monarchie so high as the lowable lawes any where do make it, we are in nothing opposite thereto, for what have we to doe to condemne the setled state & Lawes of any other Nation? Certainly the royall authority of our owne gracious Soveraigne, so far as the lowable lawes of our Kingdome doe extend it, we are sworne in our Covenant heartily to the uttermost of out power to maintaine.

The lawfulnesse of defensive Armes.

As for the lawfulnesse of resistance in the present case of our invasion, I may not enter in this short postscript in any such question; onely ye may, if ye please understand, that it hath been the tenet of our Church since the reformation, it hath been the right and practice of our Kingdome since the first foundation, a number of instances thereof are approved in our standing acts of Parliament unrepealed to this day, it hath been the practice of all the reformed Churches abroad, wherein, by Queen *Elizabeth*, *King Iames*, & *King Charles* they have been all allowed, and the most of them countenanced with powerfull assistance of men and money. Your self cannot deny, but in the judgement of reformed Divines, resistance in many cases is lawfull, even in Kingdomes where the Prince is tyed in the fundamentall lawes by paction to his people: That this is the State of the kingdome of *Scotland*, though ye may deny it, yet *King Iames*, who is like to have as great understanding in the rights of the Crowne and Kingdome of *Scotland* as you, or your like, gives us assurance that by a fundamentall law the King of Scotland is obliged at his coronation to paction under his great oath the preservation of the established Religion, of the Lawes of the Kingdome, of the Liberties, and priviledges of the Subjects.(f) However we love your ingenuity, who doe not dissemble but professe openly your minde, that when a faction about a Prince by divine providence is permitted to take courses for the evident overthrow both of the Religion, of the Lawes, of the Liberties, of the goods, of the lives, and all that is deare to an whole kingdome; that in those or any other imagi-

(f) P. 105 In the Coronation, our Kings give their oath, first to maintaine the Religion presently professed, & punish al those that should alter or disturbe the profession thereof: and next to maintaine the lowable & good Countrie clearest, defined.

lawes made by their predecessours; & lastly, to maintain the whole and every state therein. And this oath in the Coronation is the civill & fundamentall Law, whereby the Kings office is properly

imaginable cases of tyrannie, whole Parliaments may not proceed for their defence one step beyond teares, prayers, and flight: That what ever is done more by whole and consentient nations against a faction of Court misleading the Prince, is simplie unlawfull.

Your scoffes about the questions of Bishops and Elders deserve no answer; nothing doe we maintaine in them but what the assemblies of our church at our first reformation ordained, and was in peaceable practice among us ever, till men of your coat by fraudulent and violent wayes for their owne ambition and avarice, set up their novations: We have no other minde in those questions then the Church of *Holland* and *France*: All our tenets are so well cleared by that Learned *Hollander*, *Gersome Buceros*, as none of your partie, hath yet beene bold, after 22. yeares advisement, to make any reply; yea, we maintaine no more in these questions then that wherewith our gracious Prince by his Commissioner and act of Counsell in our last generall assemblie hath declared himselfe to be well pleased; but ye are a notable deceaver, while ye would make the world beleeve that the great questions betwixt you and us are alone about Bishops and Elders, while as ye are very like (if ye be not marred) by the hands of Bishops to bring in upon us the whole bodie of Poperie, and to overthrow the whole civill Priviledges of both the Nations without any possible remedie as your selfe in this same place doeth too evidently declare.

Our Tenets about bishops and ruling Elders, the king hath approved.

Upon your first parallell we make but one other remarke: Yee wrong much the *Iesuites* in denying them the honour to be your adiuncts in the re-erection of a tyrannick and turkish Monarchie in Christendome: Your ambition herein is too great, it were better to admitt these pregnant wits to be copartners in your glorie, then to venture yeu alone upon so high a designe.

The *Canterburians* in all their lectures of tyrannie, have the Jesuites for their Masters.

The opposition, which that worke can not but suffer, may make it breake in your hands, if ye be not supported with their effectuall assistance, in this art they are your Masters,

yee are but meere novices ; it is unjuſtice to diſſemble from whom ye have learned, if ye deny your theifts from them, the world about you is not blinde, they ſee & laugh at your poore and ill contrived cunning , for who now is ignorant, that the Jeſuites above all men living, have obtained long agoe the priviledge to ſit in *Machiavels* chaire , that from thence they may teach every where their lectures of tyrannie, for the re-erection of a ſpirituall Monarchie in the whole Church for the pope, in their owne ſocietie for the generall , in the whole univerſe, in things temporall , a Catholick Monarchie for the *Spaniard*; And while theſe furtheſt ends may bee gotten and compaſſed, an abſolute Monarchie for the Prince in every countrie where they can gett footing. What ever paines of old the Pope did take to weaken Emperours and *Kings* , for the promoting of his owne greatneſſe , yet now , being fully aſſured of their conſtant affection to beare his Yoake , he hath this laſt age beene as buſie as lay in his power , in lifting up of their head by the hands, chiefly of the Jeſuites , to the toppe of all Tyrannie , with the extreame prejudice of their Subiects, Liberties and Lawes.

Who elſe were the prime Counſellours of *Philip* the ſecond, for to ſpoile his ancient Kingdome of *Arragon* of their great priviledges, and to bring them downe to the lame baſeneſſe of Subiection, wherein his great grand father *Ferdinand* had putt the *Moores of Granada*? Who elſe did ſtirre him up to begin that courſe of tirannie with *Flenders*, which hath coſt him more money alreadie , then this day all *Europe* can command , and more men then are living *Spaniards*?

Who elſe were the advilers of *King Lues* the 13. to ſpoile his ancient Kingdome of *Navarre*, and his Fathers beſt friends the Proteſtants, of theſe priviledges which they had long enjoyed peaceably under former Kings?

Who wakened the late King of *Pole* , to preſent the Yoake of tirannie to the necke of his ancient Subiects in *Swaine*?

Had the late Emperour any other movers to theſe cruell oppreſſions, which firſt in his own hereditarie Eſtates, then in the

King-

Kingdome of *Boheme*, and last in the whole Empire, hee did practise to the very evident hazard of his Crowne, to the infinite & unspeakable afflictions of *Germanie*, through the mids and all the foure corners thereof; was not the maine and graund quarrell of all these Troubles, the too great affection of a Monarchick tyrannie, of an absolute domination without tye of Lawes, Oaths, Covenants, wherewith the Jesuites inspired the heart of that man, otherwise not the worst of Princes? Though therefore it be your craft for your better lurking to professe your Separation from the Jesuits in this your great enterprise of erecting in *Britaine* a new Monarchicke tirannie; Yet the world is not so blinde as you suppose, but seeth you clearly linked hand in hand, the Jesuites leading the ring, and you but following and dancing to their measures.

Your second paralell is wholie *Jesuitick*, the throwing of holie Scriptures unto your wicked Scoffes at the gracious Servants of God, the laying to our charge imputations, which never entred in our thoughts; Did anie of us ever teach that royall authoritie did depend upon the multitude, and that it was in their power to give Crownes to whom they would? When these men are bold to put in print before the Eyes of the world such slanders of us, what doe they infill in the eares of our *King* and his Servants in their privie Conferences? Shall anie wonder that so long as such men get leave to spread, without a reply, such horrible calumnies of us, that the heart of our gracious Prince, and manie about him should be much inflammed to our hatred?

2 Paralell. We are farr from subiecting the Crowne of our King, to will of his people.

What he speaketh of divine institution of *Kings*, wee doe believe it, that by God Kings doe reigne, it is plaine Scriptures; as also that all advancement is neither from the East, nor the West, but from the hand of the most High: So that all who denie to any Superiour the obedience which is due to their Lawfull commands, must sinne against God: We grant that some of our Opposites have here a conceit which we doe not well understand, they seeme to teach that royaltie alone, and that most absolute, without any limitation, is of divine institution,

ſtitution, that all other governments whether of republick or ariſtocracies are but humane inventions, oppoſite to the Law of nature and the firſt inſtitution of God; This ſtate-ſpeculation ſeemeth to us a curioſitie, wherewith we have nothing to doe; it is enough for us to beleeve that our *King* is ſet over us by God as his Deputy; that ſince the time our old anceſtours did chooſe *Fergus* for their King, oblidging themſelves by their oath to be ruled by his race alone, according to the laws made, and to be made with publick conſent, yea, ſince the days of King *Kenneth* the third, to be governed by his neareſt heire: Our ſubiection to the neareſt heire of that race is now ſimplie unchangeable:

The leaſt motion of any ſuch change hath as little come in the minde of our Nation in theſe dayes of *King Charles*, as in any age of the laſt two thouſand Yeares, wherein our Fathers have ſhewed more conſtant affection to the ſervice of his Anteceſſours, then any other Nation under the Heaven this day to their royall families. What here ye rechant of our minde to a reſiſtance and defenſive warre in ſome caſes, is nothing contrarie to this our profeſſion; Many bickerings have our predeceſſours had with miſleading factions, to which the Prince for a time hath given his countenance, but they were ever willing to diſtinguiſh betwixt the Prince and his miſinformers, to ſee them puniſhed when their inſolent tyrannie become intolerable; but the Prince ſetled in the full ſtrength of his authoritie, which for a time the cloud of theſe graſſehoppers did eclipſe in the hearts of his people.

3. Parallell. The Canterburiās give to the Prince much more power over the Church, then the Ieſuites give to the Pope.

The third point wherein ye joyne us with the *Ieſuites* is our denying to the *King* the government of the Church: In this ye doe us wrong, as in all the reſt, for we reiect the Popiſh doctrine here; They make Princes meer ſheep, they command them to follow the Pope their paſtor, where ever he leads, were it to the bottome of Hell, without asking ſo much as *Domine quid facis*, but we eſteeme it to be a chiefe part of the Magiſtrates office to command all Church-men to doe their dutie, and when they will not be perſwaded with cleare reaſons,

ſons, to compell them by force to reforme the corruptions in the worſhip of God; But ye skift out here much further to an extravagance, wherein ye have no approved divine to be your patron.

Yee teach, that all Soveraignes are the true heads of the Churches in their Dominions; Such ſtyles the Biſhops of England ſince the beginning of Queene *Elizabeths* reigne, have ever denyed to their Princes, with their owne contentment; Ye will have not only the Magiſtrate to command that which is right in the ſervice of God, as *Auſtine* and wee doe gladly grant, but alſo ye make it his right, were he a profeſſed heretick, or Pagan, to give what lawes he will to the Church, without her conſent, or ſo much as advice: Ye give to the Prince much more, then the *Ieſuites* will grant to the Pope, to doe in the Church even without a Counſell, what he thinkes meeteſt, and if it be his pleaſure to call a Counſell, ye make it his only right to call either of the laitie or the Cleargie, whom he will, to be members thereof, and when theſe members are conveened, ye give to the Prince alone the power of judging and deciding, and to all others but of meere advice; Except ſo farre as the Prince is pleaſed to communicate to ſo many of them as he thinkes meete his owne deciſive voice. In ſuch a Counſell, or without it, ye make it the Princes right, to deſtroy at his pleaſure all Church-Canons, Church-judicatories, and formes of divine worſhip, which by Lawes and long cuſtomes have been eſtabliſhed, and to impoſe new Confeſſions of Faith, new Eccleſiaſticke judicatories, new Bookes of Canons, Leiturgie, Ordination, Homilies, Pſalmes, by meere authoritie.

All this by your perſwaſion yee moved our Prince to aſſay, but upon better information his royall juſtice is now pleaſed to reiect all ſuch your deſignes, for his Majeſtie hath given to us aſſurance, not only at his Campe, but by his Commiſſioner in our laſt Aſſemblie; and we hope alſo that at once this aſſurance ſhall be confirmed in Parliament, that no eccleſiaſtick novation ſhal ever be required by his Maj: but that wherto a free

generall Assemblie shall give their full assent. In this point therefore betwixt us and our Prince there is no discrepance, neither here had wee ever any difference with any reformed Divine:

4. Parallell. About convocation of Synods we have no questiō with the king.

Your fourth challenge, that we deny to the King power to convocate Assemblies, yet know the contrarie, that we give to all Christian Soveraignes so much interesse in the affaires of the Church as to convocate Assemblies where and whensoever they please: But we grant that we are no wayes of your minde in this point, that the Church may never lawfully meete in any case, though Heresie and Schisme were eating up her life, and drinking her heart bloud, without the call of the Magistrate, that no Church meeting at all is lawfull, no, not for prayer or Sacraments without the Magistrates permission: That all Churches must lye under an interdict and no publick meeting in them must bee, till the Magistrates licence bee first obtained.

Is all opposition to you in these things *Iesuitisme?* whatever difference we have here with you, yet with our Prince in this point we are fully agreed.

Your gratious Brethren and Fathers when we had beene in possession continually after the reformation, for common, of two generall Assemblies yearlie, by their wicked dealing spoiled us of all that Libertie, so that for 38 Yeares space wee had no generall Assemblie to count of but two, both which were thrust upon us against our heart for the advancement alone of their evill purposes: Yet now, thankes be to God, our Prince being wel informed of the mischivous wrong your partie did to us in this matter, hath granted our reasonable desires, if so be the like of you, make not this grant fruitlesse unto us, as ye truely intend; The old act of Parliament for yearlie generall Assemblies, and ofter *pro re nata*, is acknowledged by the Kings Commissioner to be very reasonable, and with his consent hath past the articles of our late Parliament, so that our Prince now is very well content that from the generall Assemblie the highest Ecclesiastick Court, being so frequently

quently to bee keept, ſhould come no appeale at all to him.

Your fift and ſix parallell are caſt together, the *Kings* Preſidencie in generall Aſſemblies, & Supremacie in Eccleſiaſtick affaires yee handle theſe ſo confuſedlie with ſo many wicked ſcoffings and ſcurrilous abuſing of ſcripture, that your meaning can ſcarce be underſtood.

The 5. & 6. Parallell. We have no queſtion with our Prince, about his preſidencie, and ſupremacie in counſels.

Wee are ſo farre from denying to the Prince the place of royall preſidencie and moderation in our Aſſemblies, as *Conſtantine* uſed it at *Nice*, and *King James* oft in Scotland, that it is one of the things our hearts moſt deſire to ſee King *Charles* poſſeſſing in his owne perſon that priviledge. His royall Supremacie we willingly yeeld too, ſo farre as the fundamentall Lawes of our Church and Kingdome extend it, yea we make no queſtion that in that ſenſe *Bilſon*, and the old Biſhops of England underſtood it. But your late Commentarie of the *Kings* Supremacie, whereby ye aſcrive to every Soveraigne much more then any *Jeſuite* ever gave to the Pope, wee doe reject it with the *Kings* good leave, as before was ſaid,

Your repeated cavills at our Elders, Seſſions, Preſbyteries, and Aſſemblies is not worth the anſwering: The frame of our Diſcipline eſtabliſhed by the Lawes of our Church and State, in *Holland* & *France*, practized peaceably in the happieſt times of our Church, and in daily uſe ſince the firſt reformation without any quarrell is now ratified by our Prince: So your mouth ſhould bee ſtopped and your tongue ſilent what ever boyling be in your breaſt.

7. Parallel. We are much farther then our oppoſites from the doctrine of the churches infallibilitie.

In your ſeventh parallell, ye lay upon the *Ieſuites* and our back, that which is your owne burden, ye might have knowne that the *Ieſuites* aſcrive to no Counſell any infallibilitie without many diſtinctions: And as for us, none is ignorant that we beleeve all meetings of men ſince the Apoſtles dayes to be fallible and ſubject to errour. Wee did indeed in our Covenant promiſe to abſtaine from the practiſe of theſe novations, whereby yee had long keept our poore Church in a flaming fire, till

till a generall Assemblie hath brought them to the touch stone of a new triall: When the Assemblie of *Glasgow* had passed this tryall upon them according to our desire, we embraced the Synodick Sentence, and resolve to adhere thereto, because we finde it agreeable to cleare reason, else be sure, that all the Assemblies of the world should never have obliged our consciences to have beleeved any thing which to us did appeare erroneous.

Such an inslaving of mens consciences was a part of your tyrannie among us: No orders from your hands could be extorted, till a man had sworne and subscribed simple obedience to all your decrees, not only past, but to come: An expression of any condition of consonancie to the word of God, or any other such limitation, was a certaine note of Puritanisme and disaffection to the present government. Yea such an infallibilitie ye wont to ascribe to a few of your Bishops, let be generall Assemblies, that ye made a Canon for the excommunication of all, who should be bold to affirme the least errour in any of their workes, whether of Canons, Leiturgie, Homilies, or any thing else, that came through their holy hands.

The Service-booke, Episcopacie, & other corruptions, which the King hath cõmanded us to abjure, are still defended by our oppositts.

What here ye cavill at our reiection of your manifold corruptions of the doctrine and discipline of our Church, as if we did set up so many new articles of Faith, as ye did lately, errours which now we doe reiect, is not worth a reply: But that open declaration which here ye make of your great affection towards the articles of *Perth*, Episcopacie, bookes of Service, and Canons, and great disaffection to the very confession of Faith, made by *King Iames*, we cannot passe without observation. The inclination of your mind to these articles, we did truely suspect by many probable signes; But that with your patron, *Canterburies* permission, ye should so soone have beene licenced to put these, your thoughts in print wee did not expect: Yee will we hope hereafter esteeme it no calumnie nor want of charitie in us, to avow, that notwithstanding our Assemblies ordinance, and the Kings Majesties command with the consent of his Counsell, to all this Nation, to subscribe

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the abjuration of these novelties, yet that our poore Church is in great danger to be pestered againe with them all, since the like of you are countenanced to print, even to this day, such emple defences of all these corruptions, and to give to the Service-booke so high a commendation, that if it be true, our refusing of it cannot be but a high sinne against God, and as you told us before, an intollerable insolence before the King, whom ye teach, to discipline us for that fault with a strange punishment; Ye will have that rejected Booke resumed and stuffed with a new supplement of more Romish stuffe, and then quickly thrust upon us with this peremptour alternative, either quietly to beare that Yoake, or presently to be banished the Land.

As for Episcopacie, ye will have us embrace it with as great faith as we doe the Bookes of Canonicall Scripture. Yee alleadge, that Scripture is for neither of the two, that Tradition is for both; and that Tradition is to be received with no smaller assent then a divine and undoubted faith, albeit *Canterburie* your patron permitt you to print all these things, yet upon your word in this place, we must take him for an archenemie to all poperie.

In your eight paralell, ye object to us the excommunication of Kings; This is but your slander; We goe not so farre in following of *Ambrose* course with the Emperour *Theodosius*, as *Bilson* alloweth. Of our moderation in this point we have given good proofe; For in all the troubles which your faction first and last hath moved our Princes to bring upon us, ye cannot say without a manifest lie, that ever any of us had the least thought of putting upon them any Church censure: What ye might doe, if Kings were turned your enemies, we know not, only now when they are your benefactours, farre above your deserving, we see how coursly ye serve them; they must as profaine laicks be kept far aback with railes from that holy place, where ye, the Lords priests with your consecrate and anointed bodies doe stand at the Altar: Emperours must light downe from their horse and adore you, they must acknowledge their

8. Paralell. The Canterburiās offer many more disgraces to Kings, thē their oppositis.

Crownes to be so farre subiect to your Miters as a bodie is to the Soule, or a man to God.

(g) Supra cap. 3. M. N.

(g) Readily so base persons might get a whip of your Spirituall rod, if once ye were firmly established in your Episcopall Thrones, as long agoe ye would have beene, if these turbulent Puritanes, who still have beene rocking and keeping your Chaires in motion, had beene put out of the world.

What thornes Bishops have beene in the sides of *Kings*, especially in England, the Chronicles of that Nation doe record, and above all other Bishops, these of *Canterburie*, the mischivous conspiracie of one of them with *Henrie of Darbie* against his great Benefactour *Richard* the second, ought never to be out of *King Charles* eye: No passage of the English storie is more worthie of his meditation.

9. Paralel. We are nothing opposite to the power of Parliaments, but wee make Parliaments to be meere cyphers.

In the ninth Paralell, your scoffing and railing veine floweth after the old manner; ye obiect our annulling of the acts of Parliament by the decrees of our Assemblie, and the exteading of the power of our Synods to many secular affaires: Doubtlesse ye are the men, who by your shoulders most carefully will under-prop the decaying power of Parliaments: It grieveth much your Soules to see Parliaments slighted in any of their due rights; Alwayes remember your owne, and your brethrens Tenets, whereby ye make all Parliaments but meere ciphers the arbitrarie Counsels of the Prince, to which by his Letters he hath right to call what Commissioners he will, and hold back whom he pleaseth; with whom or without whom as he thinketh meet, it is his owne only right to make, to interpret, to abolish Lawes, to publish them by himselfe alone, and command them by a meere Proclamation to be received by all the Subiects, without the consent or advice of any man, further then is his pleasure to crave:

(b) Supra cap. 8. E.E.F.F. G.G, &c.

This your brethren oft in formall tearmes, (b) and your selfe in the same page sets downe in effect. What ye speak of our encroaching upon Parliaments, is no wayes true, only some evill acts of your evidently corrupted Assemblies, whereto ye had obtained by your familiar arts of fraud and force:

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the ratification of some Parliaments, we did recognosce, and that alone in their Ecclesiastick part, with the good leave of the Kings Commissioner: As for the civill sanction of Parliament, according to the ordinary Ecclesiastick proceeding of our Church in all bygone times, wee did appoint Commissioners from our Assembly, to supplicate the Parliament for the abolition thereof. Neither doe we meddle at all in our Synods with secular affaires, remember what your selfe in your Canons doe pronounce, to be the due and lawfull Subject of Ecclesiastick jurisdiction, ye will finde that our generall Assemblies did never take in so much matter as ye appropriate to any of your officiall Courts.

Our act anent the going of Mills and Salt-pans upon the Sabbath-day, was but a renovation, and that with the Commissioners consent, of an old act in a former Assemblie, whereat *King Iames* was present; It seemeth it grieveth you to see the Sabbath sanctified among us, that yee are but like your brother, to whom Sunday is no Sabbath, but a day wherein games of all kinde, also diverse kindes of Husband labour should publickly be allowed, for the crossing of that Jewish Superstition, whereby Puritanes abuse that Festivall. What further here ye obiect of our unwillingnesse to subscribe at the Counsels direction the Covenant, at it was dated in the yeare 1581. without the application of it to your later corruptions, which addition we had sworne before, yee will finde that we had good reason so to doe, your selfe being judge; for ye tell us that all these your corruptions, even the Service-Booke it selfe, are very consonant with that Covenant, and that the main end why the Subscription thereof was urged, was the cleane quiting of these additions formerly sworne, and now by the mercy of God fully approved by the King, by his Commissioner, by his Counsell, by the Assemblie, by the articles of Parliament, and all, but men of your stuffe, who resolve to die, let all the world about you be never so fickle, with the untainted glorie of constant obstinacie.

In your tenth Paralell, Yee act the *Iesuite* so perfectly, that no. Paralell.

Both our Covenāt and posteriour proceedings shew us no wayes to be oppoſite to the oath of alleageance.

that few hereafter will hope for the praiſe of going beyond you in their arts: your pen drops ſo many Sentences, ſo many curſed lyes, ſo many blaſphemous wreſtings of mens words and writs. Deny we the Oath of alleadgeance, the words of our Covenant and mutuall defence, whereupon yee would build that denyall, let be that they are approved by our King as ſaid is, doe not they ſtand expreſly in *King James* Covenant, yea in the vesy firſt Confeſſion of our Faith?

Is not our late Covenant an expreſſe renewing of our oath of alleadgeance in ſo ſtrict tearmes as is poſſible?

Did our armed defence, in that deſperate extremitie which your faction put us unto, import any danger to the Kings perſon or Crowne? Did we not then before all the world give a ſufficient proofe of our humble loyaltie and practice of our Covenant?

At the very hight of all our advantages and your too well knowne unreadineſſe at that time for fighting, at the leaſt appearance of his Majeſties minde, to lay by armes, to leave the proſecution of your bloudy deſires, were we not content to caſt our ſelves at his feete, to put our Munition in his hand, and all our Caſtles in his power, to be ſtockes to our feet, and roaps to our neckes; had our hearts been in the leaſt meaſure ſo treaſonable as you ſlander, would theſe have been our actions?

What ye ſpeake of our Forfathers actions in Queen *Regent* and Queen *Maries* dayes, ye are into it, but anſwerable to your name a true Jeſuite. The defence of the Religion and Liberties of the Kingdome againſt the Guiſian uſurpations in the minoritie of our Queen, and our Queens voluntary dimiſſion of the government to her Sonne *King James*, after many unſpeakable miſaccidents: Theſe and ſuch like proceedings of our Forfathers, confirmed by our ſtanding acts of Parliament, *Jeſuites* of old wont to blaſpheme, but all the reformed, and none more then the Biſhops of England, eſpecially Doctor *Bilſon*, doe vindicate from their wicked aſperſions, which yet ye have a ſtomach to reſorbe; to ſpew them out once againe upon our face: But yee are priviledged to ſpeake all your plea-

pleasure, for yee are here on a Stage under the maske of a furious phrentick *Iesuite*, at the back of this curtaine, yee may belch out what yee will, all is conforme to the person yee sustaine.

In your eleventh, twelve, and thirteenth parellel, ye doe but toy; the three faults ye object to us of blinde obedience, of binding the conscience, workes of Supererogation, we are free of them all: But see if ye can free your owne faction of any one thereof, for your brethren teach, that all men must give quicke obedience unto all their injunctions, not only in the midst of their deepest ignorance of any reason for these injunctions, but also in the midst of never so many doubts and perplexities and strong inclinations to thinke your acts most unlawfull. Ye will admitt neither ignorance nor the greatest doubtings to bee any impediment to the present obedience of your Episcopall injunctions, how farre is this from that yee pronounce in us, blinde obedience. 11. 12, 13. Para. Blinde obedience to mens Lawes, binding of the conscience by them, works of Supererogation are not ours, but your tenets.

Againe, yee make all the commandements of the Church to be branches of the fift command, and to be obeyed as the precepts of God, which we suppose doe binde the conscience.

For the third, yee teach more merite of workes then *Bellarmine*, yea, yee proclaime that the following of the counsels of perfection, that the keeping of the three Monastick vowes doth deserve an augmentation, as ye call it, an *Aureola* above common happinesse.

In your fourteenth also yee cast upon us your owne domestick fault of Equivocation: Are you ignorant how your brethren the Bishops of Scotland did swear their famous caveats: In the very time while they were dressing for our Church, their Canons and Leiturgie, which the large declaration tells us, were alwayes in hand from the 16 yeare to the 38, how oft did they swear to many who proponed to them their feares of their underminding practices, that they were utterly ignorant of all further novations to bee brought into our Church: As for these matters, wherein yee make us equivocators, we were farre in any of them from that Crime. 14. Parallell. No equivocation used by us in any of our proceedings.

We truely without any equivocation doe thinke our Covenant to be for the *King*, and no wayes againſt either his perſon or authoritie, we thinke in our minde, that in ſome cales reſiſtance to Princes is much better ſervice, and one day will be ſo acknowledged, then preſent obedience: How oft have Princes profeſſed at laſt themſelves much more beholden to thoſe who with diſplayed banners hath come againſt their Campe, then to others, who by their flattering ſervice and wicked perſwaſions, moved them to take up their unjuſt armes.

Ye doe well by the paſſages of *King James* writs which hee let fall in paſſion againſt ſome few perſons as himſelfe profeſſeth to incite *King Charles* to deſtroy the whole generation of your oppoſits.

For that equivocation which ye obiect to ſome in their ſubſcribing of the Covenant at the Commiſſioners and Counſels direction; ſufficient ſatisfaction is given long agoe to all reaſonable men by publiſhed writs: The matter ſhortly was this, one of your factions ingines, to draw us ſubtilie from that Covenant, wherein we did abiure Biſhops, Bookes, and the reſt of your novations, which were contrarie to the doctrine and diſcipline of our Church, was, a new ſubſcription to the firſt part of this Covenant, as it was firſt ſet downe in the yeare 1580, without our late addition, wherein it was applyed to your newly obtruded novations: Upon hope by this new ſubſcription, that not only, the formerly ſubſcribed addition and abjuration of theſe novelties expreſſed in that addition, ſhould be forgotten; but alſo that meanes ſhould be gotten to perſwade that theſe once abiured novations were in nothing contrary to the Kings Covenant, yea that all of them were ſo much conforme to it, and virtually contained therein, that all the ſubſcrivers ſhould finde themſelves oblidged by that oath and ſubſcription, to embrace the articles of *Perth*, the Canons, the Leiturgie, and all the intended novations, at leaſt, without all doubt Epiſcopacie, the Fountaine whence the reſt had proceeded; and from which they knew they would flow againe in due time, if it alone could be gotten preſerved.

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This was the true intention of the Commissioner in pressing that new subscription, as his Grace did publish thereafter in print, but in the first proposition of that new oath, all such designe was carefully concealed, yet wise men among us, fearing and foreseing the plot, did carefully diswade that new subscription, as a dangerous master piece, invented for the utter destruction of the true sense of our first subscribed Covenant.

Their advice was heard by the most part, who thereupon refused that new subscription, yet some knowing perfectly well, that the Covenant in the 1581, did not include Episcopacie, or any of the late novations, but clearely enough excluded them; Since the Commissioner his Grace in the proponing that subscription, did make no declaration at all, neither of his owne, nor of his Master the *K*ings minde, to have Episcopacie, or any of these novations included in that Covenant, they were content at his desire to subscribe it, but with this expresse declaration, which they required and obtained to be acted in the Counsell Bookes (so farre were they from any Equivocation) that they did subscribe that Covenant in that same sense and no other, wherein it was understood at the first framing in the 1580.

What that sense was, we had for a time too much dispute, but at last the Registers of our Church in the generall Assembly, being carefully cast over, it was found that the doctrine and discipline of our Church in that 80. yeare, did runne so crosse to Episcopacie, to *Perth* articles, to the Leiturgie, and all the rest of our troublesome novelties, that whosoever did heartily subscribe the Covenant of our Church in that sense, it behoved to have in the yeare of his first framing, did stand no lesse oblidged thereby to renounce the posteriour novations, then those who had subscribed the other Covenant with the addition, wherein all these novations were expresely named: It was found even in our last Assembly, whereto *Traquaire* according to his commission from the King did consent, that both these Covenants, that with the application, and

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that without the application were but both one. So that your equivocation, whereupon your brethren alſo have too much tinkled, is cleared without the diſgrace of any, but the like of you, who were the authours of all the miſtake that for a time was in this matter.

15. Parallell. The fifteenth paralell of your *pia fraudes* is but like the reſt, the ground of this great commotion could not be the malcontentment of any man, for loſſe of what they poſſeſſed in the tyths, or any thing elſe of the Church patrimonie, or for want of ſuch favour they deſired to have with their Prince: All theſe are but ſillie fables: Theſe whoſe hand hath beene prime in this high affaire from the beginning, hath had very little, or no entreſſe at all in any part of the Church patrimonie, ye may know that the moſt of the tithes were in the hands of the not covenanting Lords, and that the ſmall portion which remained with Covenanters, was made ſo ſure to them as the King and his Lawes were able to make it.

Alſo it is very well knowne that the chiefe in the Covenant had ſo much favour of their Prince, as their heart could wiſh, which they conſtantly did brook, till their zeale unto this cauſe did crack their credit: Yee are exceedingly injurious to ſay, that we did ever ſlander our King with any idolatrie, with any poperie; Our thoughts of that gracious Prince are farre more conſiderate, and our words of ſo ſacred perſon more full of due regard: But indeed though we both ſay, preach, and print that ſo long as the like of you gett leave to poſſeſſe his eare, we can have little hope that any true Proteſtant, ſo farre as ye are able, ſhall ever gett living in quiet in this Ile, and though we avow that by the Service-booke and other novations yee intended, to make us all trot backe againe unto *Rome*, believe us, that in thoſe Speeches we wrong not our minde, that we ſpeake no other then we thinke, and we hope now have given tolerable evidence for theſe our thoughts and Speeches, though ye and the Pope both ſhould laugh in the *Sardonian* faſhion, when ye are like to loſe your game.

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In your laſt paralell your motion that it may appeare to be naturall, is ſwifter then at the beginning, ye here overcome your very ſelfe, & any *Ieſuite* I have ever read in vileneſſe of lies, ſlanders, filthie ſpeeches, railings, ſcoffings, and blaſphemous abuſe of the holy Scripture to all this ſtuffe. The laſt paralell. The paterne of a perfect Ieſuite.

Ye prove a good Scholler to your Maſters *Petronius Arbiter, Lucian, Rabelais*, none that come in your way whether men or women, whether living or dead, Nobles, Paſtors, Commanders, People may eſcape the fire and filth of your envenomed tongue: All your oppoſites, if the King can be perſwaded to follow your advice, muſt quickly be packing out of theſe dominions, as the vileſt traitours, but to our nobles and leaders ye will not ſhew ſuch favour; they, as ye, tel us, with *Ravillack* & *Coppinger* muſt be hanged, drawen, quartered, and buried with the buriall of an aſſe. That Jeſuite *Abernethy* ſhould have become Proteſtant, ye can not abide with patience, for ſo is the doctrine of your Society, that ſeparation from *Rome* is needleſſe.

That noble gentle-man *Generall Leſlie* cannot eſcape the ſcrapes of your empoyſoned pen; Ye are on a ſtage playing the part of a *Furioſo*, who ever commeth in your way, the firſt dirt and ſtones ye can grip muſt flie at their faces. When ye have ſearched that great perſonage from his birth, to his old age, nothing can yee eſpy in all his life whereupon to faſten your tuske, but that which among all Nations, as well barbarous as civill, hath ever beene reputed a marke of honour and matter of gloriation: When ye have curiouſly eyed that excellent piece, from top to toe, your malice can eſpy no blemiſh, but a skar of an old moſt honourable wound, which maketh him the more glorious, with all who underſtand the tearmes of true honour, and the dearer to every one who hath any ſpark of affection toward that ſervice wherin that wound among many more was received by him: But ye & your like cannot hold in the paſſion of your ſoule, but muſt vent your hatred & malice, your diſdainfull indignation againſt all the valarous acts of any in the reformed religion, againſt the popiſh partie, whether in theſe dayes, or the dayes of our forfathers. Ye cannot diſſemble Generall Leſlies vindication.

your passionate affection to the side of Q. *Marie* at our first reformation; rather ere your loyal heart had played the pranks of the rebellion, the treason, and what not of our ancestours, ye would have joyned with the enemies of our Church & State, for the cutting off of the blessed root of *King Charles* race, for the setling upon the throne of *Britaine* after the dispatch of Q. *Elizabeth* & K. *Iames*, these hereticall Schismaticks, the posteritie of *Iohn of Austria*, of the Duke of *Northfolke*, or of any whom it should have pleased the Pope, the Catholick King, & the Duke of *Guise* to have matched with Q. *Marie*: Thus do ye and your faction stand affected toward the former age, neither is your minde any better toward this present: The Dutch Princes & the head of their league that true *Hero*, that wonder of the world, the *K. of Swetine*, must all be to you but villanes & traitours, who for their zeale to the reformed Religion & Liberties of *Germanie*, durst be so peart as to lift up armes to stop that very far advanced reformation of *Ferdinand*: The wounds that famous *Leslie* did get in this cause, must be slandered and made a matter of reproach to you & your like; but it is good that men of honour doe think of you & your language as it is. Who is acquainted with the world abroad, they know full well that *Leslies* most valarous, very wise, & happie deportments in the wars over Sea, have brought more true glorie to our Natiõ then the carlage of any man, who went out of our Land these manie ages; Certainly, this brave Souldiers late conduct of our Nation in the time of the greatest danger that our land did see this hundreth yeares, was so full of wisedome, stoutnesse, moderation, successe, that his memory will be fragrant & blessed in all generations to our posteritie. This sight of that mans vertues, did draw to him so much love from all that followed his Campe, & so much honour from all the English Nobilitie, that served in the opposite armie, that we may say truely, There liveth not in this Yle a gentle-man of comparable reputation with all sorts of men, except alone of you in the faction, by whose hearts to be hated, by whose pens to be defamed, it is an increase of contentment & praise of all honest men.

But being unable to stand any longer upon your dung hill, least

leaſt I be ſuffocat with the ſtink therof, I muſt turn my back, & flie, leaving you to dwell upon theſe your excrements; & if ſo be ye cannot be drawn from them, to die & be buried; therin only my parting a little of one purpoſe which ſo oft in your whole writ ye inculcate.

Ye will have us in the doctrine of Epiſcopacie to differ from all other reformed Churches, yet it will appeare to thoſe who goe not beyond the very paſſages your ſelfe doth bring in this matter, that betwixt us & any reformed Church there is no diſcrepance at all. For that Epiſcopacie which ye maintaine, beſide the manifold unhappy accidents that uſe to hang both upõ the perſons and office which your ſelfe will ſcarce defend, hath into it eſſentially, the power of ordination & all Eccleſiaſtick jurisdiction annexed, & that by a divine right to the perſon of one man in a whole dioceſſe: that ever any reformed divine, except ſome few, & that but lately in England, did approve let be commend ſuch an office, it is ſo falſe as any thing can be: That kind of epiſcopacie, wherof the divines ye alleadge ſpeak off, is ſo farre from the preſent Engliſh and late Scotiſh one, as light is from darkneſſe, as reformed doctrine from groſſe Poperie, contrarie both to the word of God, & all ſound antiquitie. Beſide, even that kinde of Epiſcopacie which they ſeem not much to oppoſe, is ſuch an office as they make to be no way neceſſary in any Church but removeable out of all, to which they thought never meet to give any footing in their own churches, but at the beginning did caſt it out, and to this day have carefullie hólden it at the doore; This, ye cannot be ignorant, is the known practice let be the doctrin of al the reformed churches over Sea, & of all their divines without the exception of one man. Doe ye think that any of them will be offended with us for following their owne example for caſting out that which they have rejected before us upon leſſe occaſions; For it is certain that Epiſcopacie is no way ſo oppoſite to the diſcipline of any reformed church, as to that diſcipline which many Aſſemblies & Parliaments have ſetled in our land; it is certain that no church over Sea, hath ever been halfe ſo much grieved with that unhappie office, as ours oft times hath beene; we all know

we agree in our Tenets of Epiſcopacie with all the reformed abroad.

that from it alone hath flowed all the miſeries ſchiſms dangers wherwith our church ſince the reformation hath been vexed, none of us is ignorant that this office was the only horſe whereupon our later novations of *Perth* articles, high Cõmiſſion, Leiturgie, Canons came riding unto us; And now the world may ſee that it is only Biſhops that threaten this whole Yle with the danger of the moſt cruell warre it ſaw theſe 500 yeares. That any reaſonable man will blame us for our firm reſolution to oppoſe their re-entrie among us for ever, we doe not fear, for beſide that our whole land is al utterly impatient of their buſtlẽ, our laſt two generall Aſſemblies, & articles of our late Parliament, withour Princes approbatiõ, have ordained their office to be abjured by our whole nation with ſolemne oath & ſubſcriptiõ. As for our neighbour churches in *Engãd* & *Irelãd*, though hitherto we have been moſt ſparing to meddle with anything which concerneth them, yet now ſince ye put us ſo hardly to it we cañot diſſemble any lõger our hearty wiſhes, that ſince the *biſhops* there, beſide the manifold evils, that is in the office, which they doe uſe & defend, & the needleſneſs of it; ſince I ſay, their biſhops have been the firſt fountain of all our churches trouble, ſince they are the prime inſtrumẽts, which now infect this Yle with *Arminianiſme* & *popery*; ſince they have raiſed, & yet doe further, ſo hot a perſecutiõ againſt our whole natiõ in *Ireland*, as no reformed church to this day hath ever beẽ acquainted with; ſince after our full agreemẽt with our gratious king, & neighbour *natiõ of Engãd*, they without any cauſe, that yet we know or can hear tel of, have been the bellows to kindle the wrath of our king againſt us, to ſtir up a moſt blodie war for the undoirg (if God prevent it not) firſt of the moſt flouriſhing churches in theſe dominiõs, & thẽ of the whole reformed elſwhere; we profeſſe it our wiſh to God, that the king & his preſent parliamẽt might ſeriouſly cõſider, if it were not for the good of the *crown* for the welfare of their natiõ, for the peace of their church, that *Englãd* after the exãple of all the reformed ſhould rid thẽſelvs at leaſt of their biſhops trouble, as they did of old, without any repentance to this day, of their Abbots & Monks: This we conceive would much increaſe the joy and proſperitie of all the three Dominions.

FINIS.